brass altar desk, from Robert A. and Leonora Long, in memory of their daughter Margaretta; new altar books, in memory of J. Cheesborough Holmes; and a litany desk, in memory of three children of the Ministering League.

MORGANTON.—To the great regret of his parishioners, the Rev. Charles L. Hoffman has resigned the charge of Grace church, and accepted a call to Goldsborough, in the diocese of East Carolina. The colored congregation at this place is rapidly growing. It is under the care of the Rev. H. S. McDuffey, of Asheville. The Bishop recently confirmed a class of 11; and the attractive new church is rapidly approaching completion. About $300 is still lacking to make it free from debt and ready for consecration when first occupied.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The 23rd annual convention opened on Tuesday, Nov. 17th, with a celebration of the Holy Communion at 7 o'clock. Matins were said at 10 o'clock, and at 11 the voices of the well trained choir boys were heard as the great procession of over 100 clergy swept down the north aisle and up through the broad middle aisle of the beautiful cathedral. Dr. J. Albert Jeffrey presided at the organ. Eyre's full choral Communion service was effectively and impressively rendered. Bishop Doane celebrated, assisted by the several archdeacons of the diocese, the Rev. F. S. Sill of Cohoes, reading the Epistle, and Dr. Joseph Carey, of Saratoga Springs, the Gospel.

The Bishop then read the first half of his address. He tenderly and touchingly referred to many prominent clergymen and laymen who have gone to their rest during the past year. He referred particularly to Canon Selkirk, long the rector of Trinity church, Albany, and Dr. Payne, of Schenectady, senior priest of the diocese in years of life and service. The Bishop declared himself very earnestly and explicitly upon the subject of inviting sectarian ministers into the churches of his diocese. "I sincerely hope that no clergyman of this diocese will invite into his pulpit any clergyman not 'according to the canons of the Church' qualified to teach."

At 2 o'clock in the afternoon the business session opened in the gymnasium of St. Agnes school. The meeting was called to order by Bishop Doane, the Rev. W. C. Prout officiating as secretary. The Rev. Dr. Reese, secretary of the Standing Committee, refused renomination, and requested that his name be not presented for re-election. Upon resolution the chair was delegated to appoint a committee to send to the convention an expression of the appreciation of the long and efficient services rendered by Dr. Reese, who has been secretary of the committee since the organization of the diocese.

The Rev. W. C. Prout was elected secretary, and Gen. Selden E. Marvin, treasurer of the diocese. The Rev. F. S. Sill was elected registrar. The Bishop appointed the various committees. After adjournment which was taken at 11 o'clock, lunch was served in the refectoy of St. Agnes' School. The afternoon session was occupied with reports of committees.

After Evensong, in the cathedral, the convention sitting as a board of missions in the presence of a large congregation, listened to the most encouraging report of Canon Stewart, the diocesan missionary. Excellent progress has been made during the past year, new fields opened, and feeble missions strengthened, through Canon Stewart's effective work. The treasurer's report and the report of the Board of Missions were read, both of which show a satisfactory state of affairs. The Bishop urged in an earnest and impressive appeal that the various parishes should see to it that next year should mark a greater advance in the support of the Church's most important work, the cause of missions.

The second day's session opened with Morning Prayer at 10, followed by the business session at 10:30. The Board of Missions was elected by acclamation. Nine trustees of the Diocesan Orphanage at Cooperstown were elected. The Committee on Changes in the Book of Common Prayer recommended that whatever changes are proposed should be placed with the deputies to the General Convention.

At 12 o'clock the convention elected as follows:

Deputies to General Convention: The Rev. Walton W. Battershall, D. D., the Rev. J. D. Morrison, D. D., LL. D., the Rev. Joseph Carey, S. T. D., the Rev. C. C. Edmunds, Jr., Mr. G. Pomeroy Keese, Mr. Erastus Corning, Mr. T. Streatfie'd Clarkson, and Mr. John Hobart Warren.

Provisional Deputies to General Convention: The Rev. E. A. Enos, the Rev. R. M. Kirby, S. T. D., the Rev. C. S. Olmsted, the Rev. G. D. Silliman, Mr. Leslie Pell Clarke, Mr. Spencer Trask, Mr. Edward Sheldon, and Mr. Thomas L. Harrison.

Standing Committee: The Rev. J. Ireland Tucker, S. T. D., the Rev. Fenwick M. Cookson, the Rev. Wilford L. Robbins, D. D., the Rev. James Caird, Mr. Norman B. Squires, Mr. Henry S. Wynkoop, Mr. John I. Thompson, and Mr. John H. Van Antwerp.

At 2 o'clock, when the convention re-convened, having lunched in the dining hall of the school, a resolution was adopted extending congratulations to the Rev. Geo. H. Nichols, of Hoosick, and the Rev. Mr. Washbon, of Rensselaerville, who this year celebrate the 50th anniveraary of their service in the ministry. The committee on the Woman's Diocesan League reported that the debt of All Saints' had been reduced from $75,000 to $44,000. Archdeacon Olmstead introduced a resolution that the 25th anniversary of Bishop Doane's consecration be appropriately celebrated, and that a fitting memorial be erected in remembrance of the same. The resolution was adopted. The convention proved one of the most enthusiastic and interesting ever witnessed in this diocese.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The church of the Good Shepherd, which has been undergoing extensive enlargements and improvements, has lately been completed, and the congregation who worshipped temporarily in the parish hall are glad to be back again in their familiar places. A weekly celebration of the Holy Eucharist has been established in this parish this autumn.

GARDEN CITY.—At the last meeting of the Queens County Missionary Association, which was held in the cathedral of the Incarnation, there was a specially large gathering of ladies. A number of the clergy were also present. Encouraging missionary reports were received, and the Rev. Joshua Kimber gave an address upon the recent Detroit council.

MATTITUCK.—A choir festival was recently held in the church of the Redeemer, by the combined choirs of the parish, Grace church, Riverhead, and the church of the Holy Trinity, Greenport, all under the supervision of the Ven. Archdeacon Weeks, who preached the sermon. The service, which partook of a harvest home celebration, was well attended.

NORTHPORT.—Trinity church, the Rev. William Holden, rector, was consecrated by Bishop Littlejohn, on Tuesday, Nov. 10th. There were present and assisting, the Very Rev. Dean Cox, of the Garden City cathedral, and the Rev. Messrs. Geo. S. Gassner and C. A. Edgerton. The sentence of consecration was read by the dean. The rector presented a class of 10 persons for Confirmation. The sermon was preached by the Bishop from Levit. xix:30, "Ye shall reverence my sanctuary." At the close of the service, dinner was served to the clergy and guests in the town hall. It was in this hall that the parish was founded only a few years ago.

HUNTINGTON.—The Rev. Charles W. Turner, dean of the cathedral at Dallas, Texas, has accepted an election to the rectorship of St. John's church. He was formerly for many years a clergyman of this diocese, having been rector of St. John's church, Long Island City, and St Matthew's church, Brooklyn.

BROOKLYN.—The first anniversary of St. Martha's Sanitarium was held Monday, Nov. 16th. The Bishop was unable to be present, and the Rev. J. H. Darlington, Ph.D., presided. An address was made by the Rev. Edward A. Bradley, D.D., rector of St. Luke's church. The sanitarium, which is located at the corner of Kingston ave. and Dean st., is the youngest of the public institutions of the diocese. It began about two years ago, with but $110 in hand, and has rapidly grown in strength, until hope is entertained that it will soon be able to obtain a permanent building for its use. It is the only institution in Brooklyn for chronic and incurable cases especially, and fills a need of the saddest sort. Over 30 patients have already been cared for, ranging from youth to extreme age. It needs larger financial provision.

On the 25th Sunday after Trinity, the Rev. C. Homer Wellman began work as rector of the church of the Atonement. The Rev. Mr. Wellman is still a young man. He was formerly assistant minister of the church of the Holy Trinity, New York.

The first of the three annual parish reunions of St. Peter's church, the Rev. Lindsay Parker, rector, was held Thursday evening, Nov. 12th. A great number were present, and were entertained with music under the supervision of Mrs. W. S. Rhodes.

HOLLIS.—The opening services of St. Gabriel's church were held on the 24th Sunday after Trinity, the octave of the feast of All Saints. The Bishop made his first visitation to the church in the morning, and after blessing the memorial gifts presented to the new church, he celebrated the Holy Communion and preached. The choir of the church of the Epiphany, Ozone Park, sang the music of the Celebration, and the choir of the cathedral sang the Evening Office. Large congregations were present at both services, and the outlook of the new church seems most promising, especially as this is the only place of worship in the community. Every article needed for the service of the sanctuary has been presented as a freewill offering, from the altar of carved oak and silver chalice and paten, down to the ciborium and cruets. The altar is a memorial of the late Rev. Edward Jessup, D.D., rector of the church of the Redeemer, Brooklyn, and father of the Rev. Chas. A. Jessup, clergyman in charge. The chalice and paten are in memory of the late Rev. D. V. M. Johnson, D. D., of St. Mary's church, Brooklyn, and were given by the Misses wood, of Garden City. By having a chancel the entire width of the church, an effect of spaciousness and height is gained which would be impossible with a recess chancel in an edifice so narrow as the present one—only 30 feet. The work of the new St. Gabriel's is the latest manifestation of missionary enterprise on the part of the cathedral of Long Island, and is under the direction of one of the cathedral clergy.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The 18th anniversary of St. Timothy's Working Mens' Club and Institute, was observed on Sunday evening, 16th inst, in the parish church, Roxborough. A sermon appropriate to the occasion was preached by the Rev. F. Burgess, rector of St. Asaph's, Bala.

Bishop Whitaker has addressed a pastoral letter to the rectors of the diocese, and to all the friends of the Episcopal Hospital, soliciting contributions for that institution, specially that the offertory on Thanksgiving day may be devoted to its needs. During 1890, 1,747 patients were received and treated in the hospital, and 19,970 sufferers attended to at the dispensary; the ratio of deaths to the cases cured is very small.

Daily services have been resumed at St. Paul's mission church, the Rev. H. F Fuller, priest in charge; on the second Sunday evening of each month, the service is in charge of the Brotherlood of St. Andrew.

The will of Sarah Young, probated Nov. 14th, leaves an estate of $22,000, bequeathing the sum of $1,000 to the "church of God"; and the remainder is, after the death of her sister, to be equally divided between the Episcopal Hospital and the Penn Widows Asylum, an unsectarian institution.

The fortune left by John L. Neill, who died several years ago, can now be distributed among the legatees; the death of a relative enjoying a life interest in the estate, having removed the last obstacle to a division of the funds. Of an estate of $350,000, there were $65,000 devised to various local charities and institutions. The Episcopal Hospital will receive the sum of $5,000.

The will of Martha A. Shallcross probated 20th inst, bequeaths to Emmanuel church, Holmesburg, Trinity church, Oxford, and All Saints' church, Torresdale, all within the limits of Phila., to each the sum of $1,000.

Among sundry bequests of the late Wm. W. Dunton of Merchantville, N. J., are $500 to the Episcopal Hospital; to the House of Mercy, and the House of Our Merciful Saviour for crippled children, the sum of $250 each.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. Charles Woodward died at his home in the town of Kalmar, Nov. 7th. He was born at Charlton, Mackrell, England, in 1821. He graduated at Geneva College and also from the General Theological Seminary of New York. He traveled in Europe for two and a half years before taking his first parish, which was Hammondsport, N.Y. At the expiration of two years he was called to the rectorship of the church at Seneca Falls. In 1857 he came to Minnesota, called as rector of the Holy Trinity church of St. Anthony. In 1858 he was requested to open a classical school in St. Paul in addition to his parish duties. He was secretary of the convocation for several years, and also a member of the Standing Committee. In 1861 he was appointed by Bishop Whipple as missionary of Southern Minnesota, taking up his residence at Rochester. Here he labored for a number of years, building the present church in 1863. In addition to his work here he had the parish at Chatfield, driving between the two places—a distance of 20 miles—every Sunday; also occasional services at Pleasant Grove, Hamilton, High Forest, Mantorville, and other places, travelling 2,500 miles a year. For some years Mr. Woodward has been in failing health, broken down by exposure to cold and hardship during the early days of his ministry in Minnesota.

The 13th meeting of the Northern Convocation convened in St. Luke's parish, Detroit, Oct. 28th. At 8 o'clock Wednesday, the convocation held a missionary meeting in the opera house. Evening Prayer was read by the dean and the rector. Addresses were made by the Rev. Howard S. Clapp and Bishop Gilbert. The offering was devoted to general missions. Thursday morning Holy Communion was celebrated by the Assistant Bishop assisted by the dean. At the close of this service convocation organized, and the Rev. C. C. Rollit was re elected assecretary and treasurer. The general discussion of "The best way of working a parish," was then taken up and considered under the three aspects, "parish finances," "parish machinery," and "pastoral work." The discussions were participated in by nearly all the clergy present. At about 2:30 P. M., the second topic, "The new theology," was taken up and considered. At 4 P. M., the reports of the district presbyters were presented, and the rest of the afternoon was devoted to the discussion of topics which suggested themselves at the time. At 8 P. M., prayer was read by the dean and the Rev. C. C. Rollit, the Rev. W. M. Barker preaching upon the text, Acts ix: 6. Bishop Whipple then followed with an address upon the "Missions of the Church." Friday morning at 8:30, Holy Communion was administered by the Rev. J. W. Prosser. After a short business meeting in which suitable resolutions were adopted on the death of the late Rev. J. F. Hawley, D. D., honorary dean, the convocation adjourned *sine die*.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The anniversary of Bishop Hannington's martyrdom (Oct. 29th) has been chosen as matriculation day at Hoffman Hall. There was a celebration of the Holy Communion at 7 A.M., the warden being Celebrant. After the Celebration the following students were matriculated: Mr. T. J. Brown, of South Carolina; Mr. O. L. Mitchell, of South Carolina; Mr. H. A. Hartley, of Nova Scotia, Canada; Mr. W. E. O'Hara, of Alabama; Mr. E. A. Adams, of Maryland, and Mr. J. M. Flournoy, of North Carolina. Evensong was sung at 7 P.M. The sermon was by the Rev. T. F. Gailor, D. D., vice-chancellor of the University of the South, Sewanee. After the services the warden, principal, and students held a reception for the friends who were present, until 10 o'clock. The new chancel of the chapel of the Hall, which was used for the first time at these services, looked very beautiful. It was designed, and for the most part built, by the students of the Hall, under the direction of Mr. O'Hara, and the money needed for its construction has been given by the colored congregations of the Church. On either side of the chancel are two tablets with the following inscriptions:

To the glory of God and in pious memory of the martyrs of Uganda, this chapel is given by the colored people.

and on the other:

In memoriam James, Bishop and martyr of the diocese of East Equatorial Africa, who entered into rest Oct. 29th, 1885, in Usoga, and the Baganda converts who in the same time of persecution laid down their lives for Christ at Uganda.

The altar, with the embroidered superfrontal, is the gift of the Sisters of All Saints', Baltimore, Md.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

SYRACUSE.—The special All Saints' Day services at Grace church were made especially interesting by the placing on the altar, at the morning service, of a handsome brass cross bearing this inscription:

All Saints', A. D., 1891. In memoriam. Make them to be numbered with Thy saints.

The cross was purchased by the offerings of members of the congregation who desired to place in their church home a memorial of departed relatives.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

COKEVILLE.—Mr. William Scott died at his residence Friday, Oct. 30th in the 84th year of his age. Mr. Scott was born in Manchester, England, July 11th, 1808, and came to this country with his parents in 1816. He was a devoted member of the Church, and filled the office of vestryman and senior warden of St. Peter's church, Blairsville, from 1845 until his death, except the ten years he resided at Indiana, when he filled the same position in Christ's church. His funeral took place at St. Peter's church, Monday afternoon, Nov. 2nd, the services being conducted by the Rt. Rev. Cortlandt Whitehead. Mr. Scott was the father-in-law of the late Rev. J. T. Prothoroe, of Colorado.

RIDGWAY.—Grace church was visited by the Bishop on Wednesday, the 11th inst. A very delightful service was held at 7 P. M., and Confirmation administered. The Bishop preached on the Gospel for the week, dwelling upon the frequency of *touch* in Christ's miracles of healing, and showing how the same Divine Hand is put forth today in the holy sacraments and rites of the Church to touch and heal the faithful soul. The church was crowded to its utmost capacity. In May last we gave an account of many alterations and improvements then made, and on account of which the Bishop publicly congratulated the congregation and rector. We are glad to record further excellent changes. Two transepts have been added which improve the building greatly both inside and out. Three Gothic arches open between each of them and the nave, giving breadth and beauty to the whole. The sanctuary wall to the right and left of the reredos has been covered with dark green plush, which contrasts well with the oak and the brass altar ornaments. The choir has been rearranged and choristers introduced. They sang for the first time on this occasion, and did remarkably well. The Bishop prefaced his sermon with words of congratulation for people and priest, and said he rejoiced to hear of the continued parochial harmony and to see its results. After many years of division, and consequent stagnation, the parish, since the arrival of the present rector, Dr. F. J. Johnson Smith, in January last, has made rapid advancement. Being the only church of our Communion in Elk county, there are many extra-parochial reasons for feelings of gratification in the minds of those who desire the Church to spread in districts comparatively unoccupied by her.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The first meeting of the Convocation formed at the last convention was held in Trinity church, Wilmington, on the 3rd and 4th inst. The attendance on the part of both clergymen and laymen was large and encouraging. On the evening of the first day, the sermon was preached by the Rev. J. W. Brown, D. D., of New York. The missionary sermon on the following morning was preached by the Rev. H. M. Bartlett. In the afternoon two discussions were held, and in the evening a third. The questions were the diaconate, the securing of non-attendants at church, and the relation of the Church to capital and labor. Papers were read by the Rev. Messrs. L. W. Gibson, P. B. Lightner, C. E. Murray, G. M. Bond, and G. W. Dame, Jr., and Messrs. E. Fowler, W. J. Fisher, and J. S. Grohe, besides whom a number of others took part in the general discussion. The Bishop made a closing address. Much ability was shown in the treatment of the various subjects, and much interest was aroused.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

METUCHEN.—All Saints' Day was impressively marked in St. Luke's church, by the offering and solemn blessing of a memorial pipe organ given by Mr. and Mrs. R. W. R. Koester, in loving memory of their youngest child, Meta Silveira, who entered into rest on May 12th, 1891. This beautiful gift brings with it the constant remembrance of a dear child who, in a short summer's stay in the parish, won the hearts of all alike. Her constant attendance at St. Luke's, and her enthusiastic devotion to its interests after she had returned to her winter home, and all through the painful illness that followed, make this tribute to her memory most precious and most fitting. This is the second beautiful memorial that St. Luke's has received within the year, the other being an oak reredos with an altar picture, and bearing this inscription:

In loving memory, Ethel Larrabee Waite, born June 16th, 1873; fell asleep in Jesus, Sept. 19th, 1881. Jesu, mercy.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The convocation of Baltimore met in Grace chapel, Thursday, Nov. 5th. In the morning meeting, an announcement was made of the resignation, on account of ill health, of the Rev. Arthur J. Rich, as dean of the convocation, an office he has filled for 18 years. But the members of the convocation were loth to see so faithful a worker abandon the deanship, and therefore resolved not to accept his resignation, but to appoint a committee to assist temporarily in the work. The subject of the address under discussion at the morning session was: "How can we, under episcopal and pastoral direction, use men as laymen in mission work and service." The Bishop spoke eloquently on this subject, and stated that he purposed soon to start a project for the training of laymen in developing lay work in the Church. Other speakers were the Rev. Messrs. Hobart Smith and W. A. Coale. The meeting adjourned at 1:30 P. M., and the clergy were invited to luncheon in the school room, by the rector, the Rev. Arthur C. Powell, and vestrymen of the church. The afternoon session began at 3 o'clock, and was spent in the discussion of the subject: "Parish visiting." A paper was read by the Rev. Wm. Brayshaw, and the speakers were the Rev. Messrs. Colburn, John H. Logie, Archdeacon Moran, Chas. Gauss, A. P. Stryker, R. R. Graham, George Leakin, and E. P. Gray. In the evening, the meeting was held in Grace church, the Bishop officiating. The music was rendered by the full choir of the church. "How to increase the number of the clergy", was the topic of the address, with the Rev. Messrs. E. W. Wroth, W. Rede, and R. H. Paine as the speakers. A large number of clergymen were in attendance.

HOMESTEAD.—On Wednesday, Nov. 4th, the Bishop consecrated St. Thomas' church, Harford road. At 10:30 A. M., the Bishop and clergy robed at the rectory, and then proceeded to the church door, where the Bishop knocked thrice for admittance. One of the church wardens opened the door and presented the keys of the church to the Bishop who proceeded up the aisle, reading Psalm xxiv, the clergy alternating. The senior warden read the deed of donation, and the rector, the Rev. Wm. Brayshaw, made the act of consecration by request of the Bishop, who afterwards offered the prayer of consecration. Morning Prayer was then said, after which a class of eight persons was confirmed. The sermon was delivered by the Rev. Arthur C. Powell, and then the Bishop celebrated Holy Communion, after which luncheon was served in the school room. The church is a handsome frame structure, of the Gothic style of architecture, can seat 300, and cost $9,000. The interior is finished in yellow pine, cherry, and oak, and the windows are filled with cathedral glass. The cornerstone was laid July 10th, 1888, and the church was completed Nov. 4th, of the same year, and was opened Nov. 9th following, by Bishop Paret. The Sunday school has a membership of 125.

FREDERICK.—A Chinese League has been organized at All Saints' church, the Rev. Osborne Ingle, rector, with Miss Mary Bear, president, Mrs. Jos. D. Baker, treasurer. An industrial exchange was established, with Miss Eleanor Potts, chairman, with a view of securing funds for the League. China has special interest for the people of All Saints', as it has lately sent a missionary there, who has landed at Shanghai.

BRUNSWICK.—The foundation has been laid off for the new chapel here, and workmen are engaged in excavating for the stone work. The building will be about 40 ft. long, by 30 ft. wide. The plan is very similar to the new church of St. Mark's, near Petersville, and will have a seating capacity of about 150 to 200. It will be of brick laid in red mortar, with slate roof. There will be no steeple. Work on the building will be pushed along as rapidly as it can be well done.

CROOM.—The Bishop visited St. Thomas' church, Nov. 8th, and administered the rite of Confirmation.

REISTERSTOWN.—On Thursday, Oct. 29th, the Bishop, assisted by a number of clergymen, consecrated the new church of All Saints'. The church was built as a memorial to the late Mrs. Elizabeth W. Keyser by her husband, William Keyser. One of the vestrymen, Mr. Edw. N. Rich, read the official deed of gift, which announced that the church was free from debt, and ready to be consecrated to the service of the Lord. The Rev. J. W. Larmour read the sentence of Consecration. The Rev. J. S. B. Hodges, S. T. D., delivered the sermon, and the Bishop celebrated the Holy Communion. A luncheon was served in the church yard. About half an hour after the close of the Consecration service, a quiet ceremony was solemnized. The exquisite font of Mexican onyx, which was given as a memorial by Brent Keyser, grandson of Mrs. Elizabeth Keyser, was used for the first time at the Baptism of the donor's infant daughter, who received the name of Juliana Brent. The Rev. Dr. Arthur J. Rich, the rector, administered the sacrament of Baptism, assisted by the Rev. A. C. Powell. The altar of pure white marble, with columns of mottled marble supporting the table of the altar, is the gift of Miss Dellatorre and Mr. Frank Dellatorre, in memory of their mother. On the centre panel is carved "I.H.S.," and at the back of the table are the words: "Holy, Holy, Holy!" and "This do in remembrance of Me." Masses of white and rose-colored chrysanthemums decorated the church. The windows are memorials to former active workers in the church, and form one of the happiest thoughts of the designer. Small mullioned panes of clear-white glass, are studded at their intersection by diamond-shaped jewelled sparks of color, in one window, red, in another window, blue, in another, yellow, and so on. The church is picturesquely fashioned without and within. It is of light stone, greenish in tinge, with deep brown tessellated roof. The interior has walls of gray-green color, with Gothic arches, screen and pews of polished oak. Separated from the main building by a tall carved rood screen, is the Sunday school room, with walls ornamented with a wide frieze in bas-relief. The chancel is arched, and back of the altar in the semi-circular wall, are six windows of stained glass, with allegorical figures on a deep blue background. It was designed by Mrs. Whitman, of Boston. Near the entrance is a tablet in memory of Mrs. Keyser. The church was designed by A. W. Longfellow, of Boston, and Philip Walsh and Sons, of Baltimore were the contractors. The corner-stone was laid on All Saints' Day, one year ago, by the Rev. Dr. Rich and others, and the building was completed Oct. 28th. It will replace the famous chapel of All Saints', near Reisterstown, of which Dr. Rich was also rector.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

LE ROY.—A beautiful sterling silver set was presented to St. Mark's church on All Saints' Day by Mrs. Elizabeth R. Bacon and family, in memory of D. R. Bacon, whose death occurred one year ago from that day. The set is an elaborate one made to order by the Gorham Mfg. Co., of New York. It consists of a large receiving alms-basin, two collection plates, and an easel upon which they may rest. The bowl of each piece is of embossed silver, with a wreath of passion flowers in *repousse* work. In the centre of the bowls are the monograms I. H. S. The rims of each piece are of burnished silver, and that of the alms-receiver bears the inscription:

The Lord remembereth all thy offerings.

On the rim of one collection plate is the inscription:

It is more blessed to give than to receive.

and upon the other:

Lay up for yourselves treasures in heaven.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

DENVER.—The benediction service of St. Luke's Hospital was held on the afternoon of St. Luke's Day. The Rt. Rev. J. F. Spalding conducted the services assisted by the Rev. D. D. Wallace, who acted as his chaplain. Following the clergy in the procession were members of the Board of Managers, and of the Ladies' Aid Society who have done so much to give Colorado this splendid hospital. The immense crowds present at the benediction services and at the public reception given on the following Monday, evinced the great interest shown, not only by the Church people but by the public generally, in this undertaking of the Church in Colorado. The building at present consists of two wings, but the Church owns the half block, and it is hoped that gifts and memorial offerings will enable the board to complete the plan ere long.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

Summary of statistics: Baptisms, infant, 166, adult, 46, total, 212; confirmed 117; communicants, 1,490; marriages, 78; burials, 90; Sunday school teachers, 104, scholars, 912; value of Church property, $210,880; total of contributions. $33,706.62.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

VICKSBURG.—Christ church has been enriched by a gift of a lovely altar, from the family of the late Mrs. Bowen, presented not only as an offering to the glory of God, but as a tribute to the memory of the deceased lady. The altar is of solid oak, carved in a simple and tasteful style, and varnished, without any attempt at superfluous ornamentation. The front consists of three panels, divided by slender columns in *alto-relievo*. On the first and third of these panels are the Alpha and Omega. The central panel has a Greek cross interlaced with the sacred monogram, I. H. S. The super-altar of the same material, presents to the view the inscription, Holy, Holy, Holy, with a small Greek cross, or quatrefoil, at the beginning and end of each word, and below the central one, which is elevated and slightly curved. The altar bears the following inscription:

To the glory of God, and in loving memory of Jane Weller Bowen. 1830-1891.

The whole design and workmanship of the altar, and the language of the legends, are eminently tasteful and appropriate. This memorial was solemnly dedicated to the service of Almighty God on Sunday, Oct. 25th, by the rector of the parish, the Rev. Dr. Sansom, a large congregation being present.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

Dean Horton who has for nearly 30 years been at the head of the Cheshire Academy, a diocesan institution, has signified his intention of resigning his charge at the close of the present school year. Under his management the school has grown and prospered. It is the intention of the trustees to make it more thoroughly diocesan than it has been, when it is placed in the hands of a new administration.

The many branches of the Woman's Auxiliary held their annual meeting in Norwich, Oct. 29th. Holy Communion was celebrated by the Rt. Rev. C. T. Quintard, S. T. D., Bishop of Tennessee, assisted by the Rev. E. B. Smith, rector of the parish, and the Rev. S. F. Jarvis, archdeacon of the Eastern Archdeaconery. Bishop Hare of South Dakota, was the first speaker and was very attentively listened to while he told of his work and experiences among the Indians and white men in South Dakota, and of his recent trip to Japan. At the business meeting which followed the following pledges were made for the ensuing year: Foreign insurance fund, $200; work in Japan, under Bishop Hare's direction, $250; for Mr. Thomson's mission boat, China, $50; Miss Sprague's salary, Japan, $500; education of the daughters of the clergy, $1,000; scholarship at Reno, Nevada, $300; rectory at Rockport, W. Texas, $200; Bishop Quintard's work, Tennessee, $100; work among colored people: salary of a teacher in Mrs. Buford's school, Virginia, $300; scholarship at Mrs. Payne's school, and St. Stephen's church, Petersburg, Va., $200; Miss Caisson's salary, and towards new school building, Lenoir, N. C., $200; Good Samaritan Hospital, Charlotte, N. C., $200; the Rev. Ernest McGill's work, Florida, $100; work under Archdeacon Walker, North Carolina, $150; Indian work under Bishop Hare, N. Dakota, $200; Indian work under Bishop Talbot, Wyoming, $200. Total $4,500. After luncheon at 2 o'clock, a public missionary meeting was held in Christ church, the Rt. Rev J. Williams, D. D., Bishop of the diocese, presided, and opened the meeting with an address, He spoke very feelingly of the death of Mrs. L. C. Hoppin, who had been very active in the work of the auxiliary, and was one of its managers. From this he passed on to a review of the work for the past year: Boxes had been contributed to the value of $13.445, besides $9,298 in cash. The junior auxiliary had raised $3,215, being $1,156 more than last year. He also read letters from Bishop Johnston of Western Texas, and Bishop Walker of North Dakota. After the Bishop's address, the Bishops of Wyoming and Idaho, and Tennessee, each spoke for a few moments regarding the work in their respective fields,

WEST MISSOURI.

E. R. ATWILL, D. D., Bishop.

The Northern Convocation met at Christ church, Lexington, on Tuesday and Wednesday, Nov. 10th and 11th. Bishop Atwill was present, and seven of the clergy. The dean, the Rev. G. E. Gardner, met a sudden death Nov. 5th, which cast a gloom over the gathering. Befitting notice was taken of the sad event, and was entered upon the records. The evening services on both days were attended by a full congregation. Tuesday, the Rev. Cameron Mann, D. D., preached from Acts viii: 35. Wednesday, at 10:30 A. M., the Holy Communion was celebrated by the Bishop. The sermon was on the Christian Ministry, by the Rev. J. J. Purcell. During the meeting for business on Wednesday afternoon, an essay was read by the Rev. H. L. Foote, "On the nature of certain kinds of evidence for Christianity; miraculous, prophetic, and its moral effect." Bishop Atwill made a new division of the diocese into three convocations, instead of two, so as to make them easier to attend. They are now the Northern, Central, and Southern. The central contains 15 parishes and six organized missions. Its territory comprises 10,000 square miles, being a trifle larger than New Hampshire, and has a population of 400,000. Wednesday evening was occupied as a missionary meeting. Addresses were made by the Rev. Messrs. J. W. Dunn, and H. L. Foote, and by the Bishop. During the service three persons were confirmed, who were presented by the Rev. H. A. Duboc, the rector. The parish reports 108 communicants, and the town contains 4,500 population. Such a meeting had not been held in the parish for a long time, if ever; and it seemed to produce a general satisfaction to see some of the clergy face to face. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

The anniversary meeting of the Newark branch of the Woman's Auxiliary was held in Grace church, Orange, on Wednesday, Nov. 11th. The Holy Communion was the only religious service, the Bishop being Celebrant. When he afterwards introduced the Missionary Bishop of Utah and Nevada as the first speaker, the large church was found to be more than half filled by ladies who had come to the meeting from all parts of the diocese, in spite of the unpropitious weather. Bishop Leonard spoke for a half hour on missionary work in general, and in his own field in particular. His very instructive address was followed by one from Archdeacon Walker, who told of the colored work being done under his supervision in the diocese of North Carolina. After the delivery of these addresses, the luncheon prepared by the parishes in Orange was served in the parish building to about 300 people. At 2 o'clock the members of the Auxiliary met again in the church to listen to very interesting addresses, which were made by the Rev. Mr. Wilmer of Virginia, the Rev. George M. Christian of Newark, (who gave an account of the Missionary Council recently held in Detroit), and the Rev. Mr. Kinsolving, who spoke exceedingly well of the work now being done by the Church Missionary Society in Brazil. Miss Mailles, a missionary from Japan, gave a lucid and very graphic account of the ordinary every-day life of the Japanese, bringing out many of the characteristic traits of that people, and leaving a more than usually clear impression on the minds of those who heard her, of missionary life in that land with its peculiar difficulties and encouragements. In spite of the bad weather, the interest shown on this occasion was even greater than that usually evinced at similar meetings. Growing gradually from very small beginnings, the Woman's Auxiliary in the diocese of Newark, has become a large and influential association. Its contributions in money and the contents of boxes (whose value is modestly estimated) amounted last year to nearly $13,000. If it has not hitherto called attention to itself and its work in any especial way, it has nevertheless, increased its efficiency year by year, and done its work none the less faithfully and well because it has done it quietly.

PASSAIC.—Nov. 1st, All Saints' Day, the Bishop of the diocese visited St. John's church in the evening and confirmed a class presented by the rector, the Rev. W. Howland. The church was well filled, and the music was excellently rendered by the choir of mixed voices.

HACKENSACK.—At Christ church, upon the feast of All Saints', chrysanthemums, white, yellow, and brown, were used to make the sanctuary all glorious. The Eucharist was held at 7:30 and at 10:45 the Litany service. As this was the choir anniversary, the alms went to the Choir Guild. Dr. W. W. Holley preached an eloquent sermon from Matt. v: 3, and 12. Miss H. Van Boskerck, in trio with Messrs. Henderson and H. Bartow, sang, "They shall shine forever." Dr. W. W. Holley awarded three prizes, for singing, regular attendance, and punctuality, to Hervey Almstead, David Anderson, and Joseph Ennison.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

Summary of statistics: Baptisms, infant, 390, adult, 85, total, 375; confirmed, 224; marriages, 131; burials, 128; communicants, 2,262; Sunday school teachers, 148, scholars, 1,461; value of Church property, $393,600; total contributions, $60,219.06.

TACOMA.—St. Luke's parish, the Rev. John Dows Hills, rector, is making a strong effort to obtain a new church building which is urgently needed. The present list of communicants numbers 300, and the net increase per year is 75, while the congregation is about 600. The church building now in use seats only 275. The parish has the land for the new church, half a block at the corner of Tacoma and Division aves., the finest site for a church in the city. Subscriptions amounting to $22,000 are already made toward the building itself. The first $10,000 pledged are payable only on the condition that the total amount subscribed shall reach $40,000 on or before May 10, 1892.

NORTHERN CALIFORNIA.

JOHN H. D. WINGFIELD, D.D., LL.D., Bishop.

VALLEJO.—The parish of the Ascension was visited by the Bishop on All Saints' Day, the Rev. Wm. Bollard presenting for Confirmation, 30 persons. The gentler sex predominated by one-third. The Baptism of one half the entire number was found recorded in the parish register.

Apropos of ministerial changes so often referred to as especially prevalent among ourselves, it is interesting to note the migratory condition of the pastors of the several denominations. During a rectorship of eight years in Vallejo, the Rev. Mr. Bollard has seen six pastors in charge of the Methodist congregation, five in charge of the Presbyterians, and four of the Baptists. He has likewise seen the edifice of another denomination sold for taxes, and becoming a lodge room. It is evident that only in our own and the Roman Communion, is there any prospect in this part of the country for settled pastorates.

THE PLATTE.

ANSON R. GRAVES, D.D., Bishop.

The Bishop reports that as far as spiritual things can be discerned there has been an advance during the past year in every quarter which has been occupied. Hastings was without a rector during the whole year, but life has been maintained by occasional services from the Bishop and others, and lay service from a divinity student during the summer. A rector is now secured, who entered upon his duties September 1st. The rest of the South Platte, consisting of nine stations, has been worked by three lay-readers and a general missionary who had oversight of the work.

At Holdrege, a school-house was bought, and moved on to a lot given by the railroad, which makes a comfortable place for worship. This was secured by the aid of $100 from outside. At McCook they have the lots and are ready to build as soon as the right man is found to take charge of the work. A fair number has been presented for Confirmation in this field.

At Grand Island a good work has been done by the rector, the Rev. F. W. Adams, in reducing the church debt and presenting three good classes for Confirmation.

Kearney, under its venerable rector, Dr. Oliver, has held its own, though the rector has been much away on other necessary duty.

All the stations west of Kearney on the Union Pacific Railroad for 200 miles have been under the care of the Rev. R. G. Osborn, with the assistance of two lay-readers. No church buildings have been acquired in this district during the year, but the debt at North Platte has been reduced about $1,000, and nearly extinguished. A goodly number also were prepared and presented for Confirmation.

About February 1st, the Rev. H. J. Brown was secured for the group of stations centering at St. Paul. With the help of $125, the ladies' guild secured a fine lot, and bought a building once used for a saloon, and fitted it up as a place of worship.

At Ord, a new dwelling house on two fine lots have been bought for $1,600, and with the aid of $200 from outside has been paid for, except $600 still remaining. The parlor and sitting room were opened together for a place of worship; one room is occupied by the roving pastor when he comes, and the rest of the house rented to a small family.

At Loup City, in Mr. Brown's circuit, the ladies have something in hand toward buying a lot. Scotia, North Loup, and Arcadia are in this district, which places, with St. Paul and Ord, never had a pastor before.

The district next west to this is under the Rev. W. S. Sayres, centering at Broken Bow. At Broken Bow, the ladies' guild has reduced the debt $200, and Mr. Sayres has presented 40 persons for Confirmation.

At Callaway, in this district, where Mr. Sayres gives them services one Sunday a month, a beautiful church has been built, costing $1,265; of this, $500 came from the Society of the Double Temple, and the rest the people raised, and it is all paid for. When the church was begun we had but four communicants. We have there the largest Sunday school in the jurisdiction, conducted by an efficient lay reader.

In the northern part of the jurisdiction lies the large district of eighteen stations, cared for by the Rev. Mr. Bates. We had but two church buildings in this district, one at Chadron and one at Valentine; but now a church built of sods has been finished at Kennedy, with the aid of $100 from outside. Mr. Bates travels 865 miles each month in visiting stations, and has kept up regular services at 15 of them, and occasional services at the others. He has presented more persons for Confirmation than most rectors of large city parishes. This field is now divided, the Rev. C. E. Snavely taking the eight western stations. During the last ten months 154 persons have been presented for Confirmation in this jurisdiction, as against 63 the previous year. Over $1,000 has been paid on the Episcopal residence.

The Midway Land Company, of Kearney, has entered into contract to give 25 acres within the city limits as a site for a Church school, and also to erect and give the main building at a cost of $6,000. A lady in the East has given $3,000, with which to build the boys' dormitory of 40 rooms. Men of experience have been engaged to run the school on a plan that will give the students rooms, tuition, board, and fuel, for $120 a year, if the buildings can be furnished rent free. But they insist on a separate girls' dormitory of 40 rooms, in order to accommodate pupils enough to make the school meet expenses. This will cost $3,000, and as the time draws near, great anxiety is felt lest the whole plan fall through for the lack of this sum to complete the plant. The Bishop also needs funds to sustain the missionaries already at work in the field, and the four divinity students who are being educated for this work.

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Chicago, Saturday, November 28, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Antiphon. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

V. Come and save us, O Lord God of Hosts.

R. Show the light of Thy Countenance and we shall be whole.

WE have come to the close of another year in the Christian Calendar. We have completed a cycle of our allotted life on earth which we can never live over again, "Ye shall henceforth return no more that way," (Deut. xvii: 16). The joys and sorrows, hopes and fears, and varied experiences of good and ill, will never be repeated. No one of them can be exactly reproduced. What we have thought and felt, what we have done or left undone, what we have spoken and written, has become a part of the great universe of fact over which we have no control. We cannot retrace our steps. We cannot obliterate the mistakes which have marred our record. We cannot unsay or undo what we have said or done in haste or passion.

MAN continueth not in one stay. The cosmos may remain unchanged from year to year, but the microcosm, man, is ever moving to a higher or a lower plane. Each year differs from the preceding year, and is better or worse; not on account of external advantage or misfortune, but on account of the interior life to which the outer conditions are submitted. The thoughts, feelings, and experiences of the past year never can be ours again. The question that confronts us now is not whether these thoughts, feelings, and experiences are exactly what should satisfy us now that we are a year older; but were they what they should have been when they occurred? We are not to judge our youth by the standard of maturity. We should not condemn the past in the light of our present attainments, nor should we forecast the future by the discouraging retrospect of misfortune. There are better things in store for us than those that have been if we only have the heart of love and the hand of faith to receive them; and the things that have been were far better than they seemed, if we only could see them by the eye of faith; that is, not the things wrought by us but wrought upon us.

WHILE we may cheer our hearts and strengthen our hopes by the reflection that the experience of the past is not to be estimated from the point of advantage that we occupy to-day, there will be enough of failure evident in every candid retrospect to give us pause. The way that we have come during the past year was God's way, the way marked out by Him for us to walk in. How feebly have we followed it! With closed eyes sometimes; with selfish purpose, with hard hearts, with fretful temper, with faltering faith, faint hope, and failing charity. Alas! how have we stumbled along the highway of God's providence, unmindful of its gifts and glories, unconscious of the uses and opportunities that can never come to us again. If we could recall our wasted days, our hasty words, our inconsiderate actions; if we could pluck from oblivion the time that has vanished and make it ours again, with what unspeakable joy should we receive back each sacred moment as the precious gift of God!

THOUGHTS like these will come to earnest souls at such a time, but let us not waste our strength in vain regrets over an irreparable past,

> "Nor bate a jot
> Of heart or hope, but still bear up and steer
> Right onward."

We should learn by our mistakes. We may become wise by our failures, if we face our failures in the faith and fear of God. There is One to whom the weary and heavy laden may go and find rest. At the foot of His Cross the follies and mistakes and sins of the past may be laid down by the penitent soul. His mercy reacheth unto the heavens and His faithfulness unto the clouds. The past, with all its shortcomings and mistakes, with all its griefs and losses, we leave with Him who knoweth whereof we are made, and is touched with a feeling of our infirmities.

ARCHBISHOP TAIT. *

II.

The part which young Tait had taken at Oxford against the Tracts marked him out for early promotion. The condemnation of Tract XC, brought about by his instrumentality, was soon followed by his appointment at Rugby to succeed Arnold. In 1849 he was appointed Dean of Carlyle, in 1856, Bishop of London. In 1862 he was offered the Archbishopric of York, but declined a dignity which he did not regard as a promotion in comparison with London, "the key of the Church of England, a post second only in importance to Canterbury." Finally in 1868, he became Archbishop of Canterbury and Primate of all England. It is amusing in this connection to read Disraeli's harangue to the subject of his new appointment upon the policy which he was expected to carry out. "He spoke at large of his desire to rally a Church party, which, omitting the extremes of ritualism and rationalism, should unite all other sections of the Church; alluded to his Church appointments as aiming at this." The Premier evidently knew his man, though the course of the biography makes it transparently evident that the new archbishop was much more hostile to "ritualism" than to rationalism. It took him almost all his life to learn that the promoters of the Catholic movement were not mere Romanizers. His attitude comes out clearly in the Colenso controversy. The severest language he can find it in his heart to use of a man who had not simply attacked the inspiration of the Old Testament, but who had repudiated the Baptismal Office and the Ordinal, and whose position with reference to the Divinity of our Lord was more than doubtful, was that his views were "exceedingly reprehensible," while he doubts whether he was "establishing a heretical Church." On the other hand he "let it be distinctly understood" at the first Lambeth Conference that he "thought the Romeward tendency far more dangerous for our clergy than the tendency towards free thought."

As it is probable that no ecclesiastic since Laud has had so much to do with legislation and with judicial processes, affecting the relations of Church and State, it is natural to compare Archbishop Tait with his great predecessor of the seventeenth century. The comparison may be expressed in one brief sentence: Laud used the State to strengthen the Church, Tait administered the Church in the interests of the State. Laud desired to make the Church powerful enough to bid defiance to her parliamentary and sectarian enemies; Tait on the other hand used all his power and influence to subjugate the Church once for all to the State and to render her defenceless against the attacks of the politico-religious factions which have in these later days combined for her destruction. As Dean of Carlisle he organized and led an unconstitutional attack upon the University of Oxford, through which that ancient school of the Church was destined to be snatched from her control, and as far as possible, secularized, in defiance of founders and benefactors. This was characterized by Mr. Gladstone at the time as the exertion of a power "neither supported by history nor law." As Bishop of London he favored a divorce bill which, in contravention of the ancient rights of the clergy, forced them to allow the use of their churches for the celebration of marriages which they believed to be contrary to the law of God. In the case of the notorious "Essays and Reviews," though, at first, swayed by his earlier instincts, he joined in the condemnation of the book and thereby to his great grief earned the censure of Dean Stanley, he made haste to retrieve his error when he sat as judge upon one of the essayists who explicitly denied the doctrine of eternal punishment, and, forgetting our Lord's own words, as well as the clear statements of the Athanasian Creed, decided that there was not in the formularies of the Church of England any "distinct declaration" "upon the subject." Space would fail us to take up in detail successive events of the first importance to the Church with which the Archbishop was closely connected, his thoroughly Erastian attitude in the Colenso business, his support of Irish Church disestablishment, his readiness to surrender the Athanasian Creed, and, not least in importance, his advocacy of the "Burials Bill," by which Dissenters were allowed to conduct their funerals "in any churchyard . . with such Christian and orderly religious observances as to them may seem fit." The government would have dropped this bill, but the Archbishop persisted in its support, and it was finally passed. The opposition of an immense body of the clergy was nothing to him. The biographers seem to think the objections of Churchmen sufficiently answered when it is shown by the result that the Dissenters did not care to take advantage of the bill, and that it has become virtually a dead

*Life of Archbishop Campbell Tait, Archbishop of Canterbury. By R. T. Davidson, D. D., Dean of Windsor, and Wm. Benham, Hon. Canon of Canterbury. Two vols. [London] and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

letter. They would give us to suppose that they do not see, what is apparent to the most superficial observer, that a principle was conceded in the passage of that bill, which can only end logically in throwing open the church edifices likewise to the use of sectarians at will, a principle which rests upon another still more fundamental, viz., that all church property really belongs to the State; and that the object of those who urged the measure was no sentimental one, such as the speeches of the period enlarged upon, but was the vindication of these very principles. That object accomplished, a precedent was established for use in connection with measures of a still more radical character when the time shall arrive.

It is needless to say that the Archbishop was entirely incapable of understanding the Catholic movement in the Church. To him the Church was a State establishment, in that alone consisted its superiority. In the words of the biography: "It was his aim to make the Church, in fact as well as in theory, a National Church in a sense quite other than as embodying or expressing the official Creed." The temptation is inevitable to accomplish this by minimizing objective truth, removing safeguards, and trimming to the popular breeze. There are two ways of bringing the Church to the people, one by lowering religion until it suits with popular tastes and prevailing sentiments; the other by elevating those tastes and reforming those sentiments. The first is easier for the time, the second alone is safe, because it alone is consistent with truth and righteousness. Archbishop Tait congratulated himself on a certain occasion that he had not been moved by the remonstrances of 11,000 clergymen. "I do not wonder," he said, "at the outcry and alarm, but what are bishops appointed for except to direct the clergy in times of alarm? I pray that I may never fall into the snare of following rather than leading the clergy of my diocese." It is not recorded that he ever felt it a duty to lead instead of following the laity, especially the political agitators who voiced the clamor of the element most hostile to the Church and her fundamental principles. Here he was generally content to be led The history of the Public Worship Regulation Act would take too long to tell, with all the train of evil which it introduced, and its utter failure for the purpose for which it was intended. The present biographers try to throw the chief responsibility of this measure upon Lord Beaconsfield, but the friends of the latter have emphatically charged it upon Archbishop Tait.

On the whole, Church history, as our posterity will read it, will perhaps show that the policy of the Archbishop accelerated beyond calculation the downfall of that establishment which he aimed at all hazards to maintain, while at the same time a power was gradually rising and developing within the Church, for which he had neither sympathy nor toleration, and the true significance of which he could not understand, but which, when the day came for the final sundering of the old ties between Church and State, and for the withdrawal of the support of endowments and of the prestige of temporal influence, was found to be the one great bulwark against disintegration and destruction.

"THY KINGDOM COME."

BY THE REV. W. H. VIBBERT, S. T. D., OF TRINITY CHAPEL, NEW YORK CITY.

Once again holy Mother Church calls us to consider the coming of her Lord, and the advent of His blessed Kingdom. Forget these facts as men may who are immersed in business and toil, or occupied with pleasure, at least once every year right into their business and their amusement comes the Church's Advent cry: "Behold, the bridegroom cometh, go ye out to meet Him." Our thoughts are called to the consideration of the four last things, death, judgment, heaven, and hell. Special emphasis is laid on that petition in the Lord's Prayer, "Thy Kingdom come." We may take it for granted that it is the desire and wish of every earnest Christian heart to see the dawn of this glorious realm; for when it comes, and so far as it comes, it will conquer wrong, drive out evil, put an end to tyranny and injustice, crush out sin and its ghastly consequences, banish selfishness, ignorance, and misery; we know when it comes, and so far as it comes, that it will bring in everlasting righteousness, peace, and joy, that it will put an end to all envyings and heart-burnings, and unite men in the blessed bond of charity, that it will flood the world with the knowledge of God as the waters cover the sea, and bring heaven upon the earth.

To set up this Kingdom was the very purpose for which Jesus Christ came. The message of His forerunner was: "Repent ye, for the Kingdom of heaven is at hand." When the Lord began His ministry He came preaching "the gospel of the Kingdom." He set up, He instituted, He began this Kingdom. Here it is in the world, to-day and now. It is not something to come by and by; it is not something afar off into which we are to be carried out of this stormy tumult of common cares and trials as into some quite different sphere of life and action. It is a present reality. We live and move in it. And yet we are all praying continually: "Thy Kingdom come." And so we mean by the coming of this Kingdom, its growth, progress, enlargement, spread, extension. We mean the bringing in more and more of a spiritual force that shall regenerate and bless the world. We mean the further inspiration of society by the principles and powers of a higher sphere, the increase among men of a holy character that clothes itself in deeds, of a creed which is translated into a life; we mean a wider, fuller, richer expression and exhibition of a power that shall hallow and bless, and make righteous all relationships, and all obligations in commerce, trade, society, politics, and religion; a fresh, continual, and growing manifestation of the glory and beauty of the risen and uplifted King.

To a certain degree it has come, and wherever it has come, it has brought help, and power, and peace, and light with it. The day-star of its empire has arisen, but we want to see the light swell, and deepen, and broaden until it is crowned with the brightness and glory of the noon-day splendor. For this we Christians hope and pray. But we must remember that it can only come by toil, and labor, and effort, and energy, and service. To pray the Lord's Prayer imposes upon us the toil and effort of making that Kingdom come. True, it is to spread by the inspiration and power of the Spirit, the Lord, and the Life-giver, but it is by His working in the Church upon the hearts and lives of men, by His nerving and strengthening men to do their part, that its bounds are to be extended.

What we want to get men's attention fastened upon is the fact that if this Kingdom is to come, it must be by the personal effort of every man and woman who knows what the blessedness of this Kingdom is. Unless we, each one of us, do all that lies in our power to make this Kingdom come, we shall wait in vain for the answer to our prayer.

Men's eyes need to be wide open to this duty, men's hearts need to let it get a stronger grip upon them, they need to realize a thousandfold more than they do, that this is what they are put into the world for: to spread and increase the power of this Kingdom for the blessing, not only of their own lives, but of the world. Of course, we must begin with our own lives first. We must bring our own wills under the service of this beneficent King, be enrolled as members of this Kingdom, use its means of grace, learn how to handle its machinery, act upon its principles, live by its laws, as true and loyal subjects of its King. Our piety will be vigorous and powerful in proportion to our attachment and devotion to the person of our King. Our capacity for service in extending His realm will depend exactly upon the extent of the power and sway of this Kingdom over our own personal lives.

Thus we shall be in shape for making this Kingdom come, for bringing men into it; never forget that its power hangs upon our willingness, loyalty, and self-sacrifice. It demands of us—and this is the point we want to emphasize in this paper—it demands personal effort, personal zeal, personal boldness, personal courage, personal patience. We must get hold of men and bring them under the sway of our King, show them what it is and what it can do, and we must do it because we believe that the coming of this Kingdom is the only possible salvation of the world, the only way to bring in truth, liberty, light, and love, and to beat down intemperance, war, licentiousness, cruelty, and slavery. Get we the conviction ourselves first of the truth as it is in Jesus, open we our own heart to the powers of this Kingdom, let its blessed influence transform our own character, let its faith possess us, and then we will be ready to show to the world in a way that it can understand, what this Kingdom really is, what it means, and what it can do. If men see us in our ordinary life, at home or in business, pure, patient, holy, helpful, self-sacrificing, cheerful, resigned in sorrow or loss, putting ourselves out of the way for others, joyous and light-hearted, then instead of our having to say to them: "Why can you not see and understand what the Kingdom of heaven is from my account of it?" they will say to us: "Why can we not be members of this Kingdom and partakers of this power that makes such a lovely and glorious character as yours?"

Realize we somehow or other that the one great duty and purpose of our life is to make this blessed Kingdom come, either by unconscious influence for good that flows out of a heart and life consecrated by the love of Jesus, or by some determined and conscious effort. We must either work for it as follow workers with God, or we must quit praying for it. A tremendous responsibility is laid upon us. "We know that the Son of God is come." We know what miracles He has wrought. We can see how His Kingdom has been spreading, illuminating the darkness, crushing out tyrannies, and making the earth purer, safer, cleaner, and better for men to live in. We know the power of our King, what mighty helps He has given to strengthen us in our work, what cheering prophecies that assure us that the kingdom of this world shall become the Kingdom of our Lord and of His Christ. The Kingdom is coming slowly, steadily, surely. It is the Advent assurance. And when it does come, may it be ours to swell the train of the great Conqueror as those who by their steadfastness in the Faith and in battling for the right bore their part in hastening on the triumphs of the Cross.

ADVENT A REMINDER OF JUDGMENT.

BY THE REV. WM. J. GOLD, S. T. D.

It is probable that the greater number of the sermons preached during the season of Advent are devoted exclusively to the First Coming of our Lord, to redeem the world from sin. That First Coming brings to mind ideas of the meekness and mercy of Christ. The words of the first Gospel of the season take possession of our thoughts: "Behold thy King cometh unto thee, meek." We behold Him yearning for His wandering people, stretching forth His hands to them, calling them with most winning voice, even weeping over them. He is the King of love. His coming brought the covenant of mercy, the day of grace.

But there is a danger in dwelling too exclusively upon this one idea, the idea of mercy and that Christ is the embodiment of mercy, and mercy only.

People have said to themselves: Since God is love, since Christ is full of mercy, surely there can be no punishment. And this falls in with the current of the times. There is a prevalent scepticism about sin. The sense of responsibility has become dulled. Sin is made the product of circumstances. Its guilt is taken away. In many quarters we see this tendency, the tendency to ignore the "exceeding sinfulness of sin," to make sin no sin. In the higher spheres of intellectual life some forms of philosophy are brought in, developing a theory of life, and of the history and destiny of the human race, in which sin has no place and individual responsibility is done away.

But the season of Advent has always had a double purpose in the Church. It not only commemorates the first coming of the Son of God with all its tenderness and sweetness, and the awakening of hope in a hopeless world; but it also has for its purpose to warn the careless and arouse the sinful by pointing forward to the Second Coming with all its terrors, when every eye shall see Him, yea, even they that pierced Him.

Religion has a stern and serious side, as well as one of love and joy. And thus in Advent, side by side with the announcement of peace and good will, we have exhortations to prepare for the Second Coming of the Lord, and the prophecy of judgment. The Church will not allow men to presume upon the mercy of God in Christ, to do "despite unto the Spirit of grace." We are taught that "for us men and for our salvation, He came down from heaven," and we are also taught that "He shall come again with glory to judge both the quick and the dead." Mercy the first time, but judgment the second.

In considering the subject of judgment it seems necessary to notice that, according to the ancient teaching of the Church, there are, in reality, two judgments differing in time, and, to a certain extent, in nature, namely, the particular judgment passed upon every soul at the hour of death, and the general judgment of the last great day. Many ignore the second of these, and with it the fact of a proper resurrection. Others leaving the first out of sight and thinking only of the second, which at the same time seems distant and obscure, are in danger of allowing the sense of responsibility to become less acute. What is always thought of as far off in the future loses much of its power over the soul.

First, then, that there is a judgment individual and particular, of each separate soul as the vital spark expires and the soul goes forth from the earthly body, has always been held in the Church and has never quite died out of the Christian consciousness. It has sufficient ground in Holy Scripture. We have only to consider, for instance, the parable of Dives and Lazarus. Each at the hour of death goes to his own proper place. Again in the great prediction of judgment in St. Matt. xxiv, it seems evident that it is not the general judgment alone which is contemplated. In verses 40, 41, the appalling suddenness with which death often comes seems to be presented to us, appalling because it involves judgment. "There shall two be in the field; the one shall be taken, the other left." "Two women shall be grinding at the mill; the one shall be taken and the left." And there follows immediately: "Watch therefore; for ye know not what hour your Lord doth come."

But it hardly needs express declarations to assure us that a judgment of this kind awaits us. It is a truth stamped upon the heart of man. It is the sting and terror of death everywhere.

There are, however, certain theories of human life and destiny which would try to represent this as a mistake. They would reassure the sin-sick soul in the strain of the arch-Tempter, when he said: "Ye shall not surely die." They would say: "There is no time of reckoning, no judgment awaits us." The method is simply to declare that sin is not sin and that there is no such thing as guilt. The idea of sin, we are assured, grows out of a superstitious exaggeration of the sense of imperfection, an imperfection for which we are in no way responsible. Humanity has an ideal of greatness before it which is still far from being achieved. The sense of the wide gap between the real of the present and the ideal of the future has been transformed into the dark and dreadful thing which men call sin. It becomes a sense of guilt and is bound upon men's shoulders as a heavy burden, and they weary and torment themselves in the endeavor to cast it off. How easy they might make themselves if they did but understand that what they feel means nothing except that they are not as great and powerful beings as their posterity will some time become in the lapse of ages! As for the sense of guilt, the conviction of the exceeding sinfulness of sin, the fear of judgment, these are the work of religious systems which have ruled mankind, of priests who live by exciting fictitious terrors.

This is the explanation which is offered us in some quarters, to reassure the soul in the agony of remorse, or where it seeks with tears a place for repentance, this the explanation of a phenomenon as universal as the human race, of a deep, intense, ineffaceable impression in the depths of the soul. Such an explanation makes the mistake, not to be tolerated in philosophy or science, of virtually denying the fact for which it undertakes to account, substituting for it a theory which smacks of the scholar's study, which has no proper relation with human life as it really is. Is it credible that all priests everywhere, so widely separated in time and race and country, should have devised impostures so wonderfully similar and met everywhere with the same success? Is the sense of sin nothing more than the exaggeration of the difference between a high standard and a low attainment in the scale of human progress? Why then is it that we find precisely in those who have reached the highest mark, in the most refined and cultivated souls, the most delicate sensitiveness to any admitted sin, the deepest sense of guilt, the bitterest remorse? Surely as the distance lessens between that which is and that which is to be, the consciousness of defect ought to be less, not more intense. Strange that the nearer men approach the ideal of highest development, the deeper should be the sense of sin!

It cannot be that priests invented sin and then invented religion in order to enslave mankind; but mankind, through universal instinct, demanded religion, would have priests, would assume burdens, would do or suffer anything if so they might escape the feeling of guilt, the consciousness of sin. Looking back through human history we discern behind its most brilliant eras, side by side with its grandest achievements, a deep and oppressive darkness, out of which come inarticulate cries and groans and voices of longing. Is it not the voice of the world apart from God, conscious of guilt, feeling the terror of judgment, and calling out for deliverance? This testimony of mankind cannot be refined away into some merely negative and non-existent thing. It is a real sense of dire responsibility, an instinct of a judgment to come.

Christ is the Judge of the world, and this must be true of the particular as well as of the general judgment. Yet as St. Thomas, the great theologian, has shown, the particular judgment needs no express sentence. The soul going forth to meet its Judge, feels within itself its guilt and its condemnation, or else, upheld by the testimony of a good life in the grace of God, it is exalted with a new and sudden joy in the knowledge of the blessedness in store.

Drowning men, painfully brought back from unconsciousness, have told of a light flashing in their eyes, and their whole life coming up before them in a moment of time. This is surely a foretaste of the judgment, and from it there is no appeal. Every point comes home to the heart with the force of absolute conviction. Not a few great sins, but the whole life, the daily, hourly life, the inward as well as the outward, is seen as in a mirror, and in it the man beholds himself, and knows that it is himself, that this is the stamp, the character which belongs to him, the very form of his soul. And thus he knows his eternal destiny.

At first sight, we might see no place for the general judgment, when by the first the eternal destiny has been decided. But the declarations of Holy Scripture on this point are too clear and precise to admit of doubt. After the resurrection there shall be a final judgment which is associated with the end of the world.

Two points may here be mentioned by way of showing the significance of the general judgment. In the first place, there will be a completeness which was wanting before. While it is true that the souls in Paradise enjoy the vision of God, in the resurrection the body shall be added to the soul again; and the bodies of the just transformed and radiant with celestial light, shall share in the beatitude of the final state. So also shall the bodies of the unjust share in the retribution for the deeds done in the body.

In the second place, the general judgment represents the consummation of all things. It corresponds to the creation. The one stands at the beginning of things by which they are brought into being, the other belongs to the termination of things, and in it the purpose of God appears and His justice is vindicated. The divine order of things is fully rounded and brought to its perfect completion. The true philosophy of history will be seen, and the meaning of all the movements of the human race. And in fact, no individual man's record is fully completed until the end of all things. Only then can all the results of sin and of good works be seen. It is a startling, indeed an appalling, thought that the evil word, the wicked example, are not simply evil in themselves and defiling to the soul from which they proceed, but there is in them a root of evil germinating and springing up in other souls and continuing on far into the future.

Take the case of those, so numerous in these days, who make of the sacred sanctions of religion a scorn and a by-word. They tear down the safe-guards of morality. They would persuade us that there is no responsibility, no judgment, and no hell. Who can say how many young men have been emboldened by such teachings to cut loose from the scruples they once had and have taken the final plunge which carried them far into the depths of degradation, and killed at last all that was fair and noble in their souls. How many poor boys and girls have heard the echo of the daring speeches of such abandoned men, defiling the very air, falling upon the ear in the common talk of the street and even in the social circle, meeting the eye in the fascinating novel and in the daily newspaper, and have said to themselves: "There is no judgment, no hell, nothing will happen to us, let us take our pleasure as we will." But at that day such men shall stand before the bar of Christ, and by them shall stand all those whom their words, their writings, their examples, have led astray from faith and purity. They have known already what they themselves *are*, then they shall know what they have *done*, for those whom they ruined shall be their accusers.

Thus in body and soul shall all stand before Christ upon His throne of judgment, and all the works of all men, with all their consequences, shall be laid bare. The whole sum of all the work of earth shall come up for judgment and for sentence, and all men and angels shall see and know the perfect righteousness of God.

"Wherefore, seeing that we look for such things, let us be diligent that we be found of Him in peace, without spot and blameless."

HE COMETH.

BY MARY THOMAS CARSTENSEN.

He cometh! He cometh!
Prepare ye His way!
In power and great glory
He cometh to-day!
He cometh in judgment
All peoples to meet!
He cometh, to sift out
The chaff from the wheat!

Oh! where shall I hide me?
Where, where, shall I flee?
What cleft in the rock
Can hide sinners from Thee!
Vain, vain is the search,
I no hiding place find!
Each sin is uncovered
Each thought of my mind!

Great Judge, let the mercy
That sent Thy dear Son,
For me in my weakness,
Appeal at Thy throne!
Let some word, love spoken,
Some kind deed, love done,
Some broken heart comforted,
Earn Thy loving "Well done!"

My Judge? Aye, My Father!
Thou comest in love,
In blessing o'erflowing,
Showered down from above!
And so, dearest Father,
Low here, at Thy feet,
I will trust in the mercy,
Thou with judgment will mete.

Advent, A. D., 1891.

THE PRIESTLY ATTIRE.

From *The Iowa Churchman.*

The Bishop earnestly desires the clergy of the diocese in all their ministrations, parochial or extra-parochial, in missions, at funerals, marriages, and baptisms, at services in private houses, at cemeteries or on public occasions—in short, whenever they exercise in public or in private their priestly office—to wear without fail their priestly vestments. In no other way can we so fully, openly, and persistently indicate before those not accustomed to our ways our priestly claims, our Apostolic position, and our recognition of the Church's rule and law. The few gathered at mission services naturally resent the omission of these distinctive features of our ministerial dress. They feel that they are not regarded as of sufficient account to warrant the use of the priestly vestments, never left aside as they well know in the parish church or before the larger congregations. They are quick to notice this lack of due consideration, and they are repelled from the Church and often made inimical to it by this thoughtless disregard of their expectations and their wishes. We win none by this concealment of our well-known practices. As little can we beguile men to the Church by hiding our distinctive principles and teachings, as hope to introduce the Church into communities by ministering in our every-day attire, as the members of the religious bodies around us do. We deceive no one. We only handicap our own efforts to do men good. The moral effect of our official garb is of itself a help rather than a hindrance to our success. We at least show to those to whom we are striving to bring the Church that we are both honest and open in our efforts to reach them. It is not merely to cover the changeful fashions of the world that we use the surplice and cassock, stole and cap. It is because we would claim by our very attire whenever engaged in priestly ministration that we are priests of the Church of God.

DOMINE, BENEDIC MIHI, HODIE QUOTIDIEQUE!

BY MARTHA A. KIDDER.

Dear Saviour, hearken to me while I pray
For mercy now, and turn to Thee again.
Thy love is sweeter than the praise of men;
As days grow shorter, flowers fade away,
So, soon for me will end this transient stay
Upon the earth. I ask for pardon when
I die, but do not wait, dear Lord, till then,
But come to me in peace and love to-day!
My prayers, ascending to Thy mercy-seat,
Shall breathe repentance. Oh! hide not Thy face
From one who, toiling on with weary feet,
Finds that the world is no abiding-place,
And only asks the comfort of Thy grace
To light the narrow path and make life sweet.

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PERSONAL MENTION.

All communications for the Standing Committee of the diocese of Albany should be sent to the secretary, the Rev. Fenwick M. Cookson, Glen Falls, N. Y.

The Rev. Hobart Chetwood's address, until further notice, will be Riverside, California.

The Rev. Dr. Shackelford has resigned the rectorship of the church of the Redeemer, New York, has been elected rector emeritus, and is to be succeeded by the Rev. Dr. Batterson on Advent Sunday. It is Dr. Shackelford's intention not to accept another parochial charge at present, but to devote himself to holding missions, and fulfilling such other duties as he may be called to.

The address of the Rev. W. H. Vibbert, S. T. D., of Trinity chapel, is 20 W. 19th st., New York City.

The address of the Rev. Philip McKim is changed from that of rector of Trinity church, Atlantic, Cass Co., Iowa, to that of Trinity church, Norfolk, Madison Co., Nebraska.

The Rev. Clarence M. Conant, M. D., has resigned the charge of the missions supported by All Saints' church, Hoosac, N. Y., at Boyntonville, and Raymertown, to become about Dec. 1st, rector's assistant and choirmaster of Emmanuel church, Little Falls, N. Y., the Rev. Ernest Marriett, rector.

The Rev. H. G. Batterson, D. D., has accepted the rectorship of the church of the Redeemer, New York City, and enters upon his work the first Sunday in Advent. He desires that all letters and papers may be addressed to him at No. 1118 Madison ave.

The Rev. I. N. Marks is not going to Kansas City Mo. His address is still Jackson, Tenn.

ORDINATIONS.

The Rev. Clarence M. Conant was advanced to the priesthood by the Bishop of Albany on Friday, Oct. 16, 1891, at St. Paul's church, Salem, N. Y.

OFFICIAL.

A RETREAT for clergy will be held (D. V.), at Mt. Calvary Clergy House, Baltimore, in the second week in Advent, beginning Monday night, 7th Dec., and ending Friday morning, 11th. There will be no charges. Clergymen who propose attending will please address the REV. R. H. PAINE, Mt. Calvary Clergy House, 815 N. Eutaw st., Baltimore.

OBITUARY.

PECK.—Entered into rest from the parsonage of the Bishop Seabury memorial church, Groton, Conn., on Saturday, 14th inst., Miss Sarah E. Peck, daughter of the Rev. William L. Peck.

APPEALS.

THE Sisters of the Holy Nativity ask for old vestments, altar hangings, etc., which can be repaired or made over for mission stations and poor churches. Please send to 383 Benefit st., Providence, R. I.

WILL readers kindly help the Woman's Guild of the Holy Trinity, Montesano, Wash., with contributions for a sale of work to be held about Dec. 15th, for the benefit of the mission. Help urgently needed. Address MRS. E. C. STORY, Treas. Woman's Guild, Montesano, Wash.

APPEAL FOR INDIANS.

I have received an earnest appeal for gifts, and articles suitable for a Christmas tree, for Indians young and old, at Neah Bay Reservation, Washington. They have now no clergyman, and are more in need of Church people's care. Send by mail, securely tied, to S. M. Compton, Supt. Neah Bay Indian School, Clallam Co., Washington.

ALFRED M. ABEL.

Jonestown, Pa.

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With its large number of pupils in three departments of the school, the burden is heavy, but the work is so encouraging. It must not cease for the lack of the means of support. Eight hundred dollars for teachers' salaries, etc., is greatly needed. May I not hope for generous aid in response to this appeal, without being compelled to leave the work and go about in quest of it?

Please send contributions to me, or to Mr. H. H. Candee, Cairo, Ill.

J. B. MASSIAH,
Priest in charge.

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Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians, and among the colored people in our land, as well as missions in China, Japan, Africa, Haiti, and Greece—to pay the salaries of sixteen Bishops, and stipends to 1,000 missionary workers, and to support schools, hospitals, and orphanages. $500,000 are asked for this year. The first quarter's payments must be made December 1st, hence the need of early and liberal offerings.

MISCELLANEOUS.

WANTED.—An experienced woman to take charge of a child eighteen months old, and to act as housekeeper as well. Address MRS. S. C., care THE LIVING CHURCH.

A RECTOR in a northwestern diocese desires work in the South or South-east. Ten years experience, good preacher and parish priest. References given. Change on account of climate. Salary not less than $1200. Address K. L., care of LIVING CHURCH.

WANTED.—A clergymen in priest's orders, to act as city missionary, in the city of Charleston, S. C. Salary $1,400. Young or middle-aged man preferred. Address with references, KEY BOX 135, Charleston, South Carolina.

WANTED.—A thoroughly efficient organist and choirmaster for cathedral of St. John, Quincy, Ill. Must be a Churchman, and capable of conducting a vested choir of men and boys. Address, giving particulars as to experience and references, WALTER E. WILLIAMSON, Quincy, Ill.

WANTED.—Experienced matron and housekeeper in small school for boys. References and full particulars desired as to age, salary required, and positions previously occupied. "RECTOR," care THE LIVING CHURCH.

AN English organist and choirmaster with many years' experience, and a successful trainer of vested choirs, desires a position. A communicant-member, Cathedral-trained, and a professional musician. Excellent references and testimonials to present and past positions. Address CHOIRMASTER, care THE LIVING CHURCH.

A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary $1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

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FOR 1892.

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The Clergy List is enriched with the statement of the sources of all doctors' degrees, with a tabulated summary of the number conferred by each college; thus:

DIX, Morgan, D.D. [Col.], D C.L. [Un. So.], 27 W. 25th St.; Office, 7 Church St., New York.

DOANE WILLIAM CROSWELL, D.D. [Col., Tr., Oxon.], LL.D. [Un. So., Camb.], Bishop of Albany; 29 Elk St., Albany, New York.

By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.], Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

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Followed as usual by the Clergy List corrected, March, June, and September, 1892, to all subscribers without charge.

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CHOIR AND STUDY.

CALENDAR—NOVEMBER, 1891.

29. 1st Sunday in Advent. Violet. Red at Evensong.
30. St. Andrew, Apostle. Red.

CALENDAR.

NOTES FOR 1892.

Golden Number, 12.
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Sundays after Epiphany, 5.
Sundays after Trinity, 23.

NOVEMBER, 1891.

29. First Sunday in Advent.
30. Monday, St. Andrew, Apostle.

DECEMBER, 1891.

21. Monday, St. Thomas, Apostle.
25. Friday, Christmas Day.
26. Saturday, St. Stephen.
27. Sunday, St. John, Evangelist.
28. Monday, The Innocents' Day.

JANUARY, 1892.

1. Friday, The Circumcision.
6. Wednesday, The Epiphany.
25. Monday, The Conversion of St. Paul.

FEBRUARY.

2. Tuesday, Purification of St. Mary the Virgin.
14. Sunday, Septuagesima.
21. Sunday, Sexagesima.
24. Wednesday, St. Matthias, Apostle.
28. Sunday, Quinquagesima.

MARCH.

2. Ash Wednesday.
6. First Sunday in Lent.
25. Friday, Annunciation of the Blessed Virgin Mary.

APRIL.

15. Good Friday.
17. Easter Day.
25. Monday, St. Mark, Evangelist.

MAY.

1. Sunday, St. Philip and St. James.
26. Thursday, Ascension Day.

JUNE.

5. Whitsun Day.
11. Saturday, St. Barnabas, Apostle.
12. Trinity Sunday.
24. Friday, St. John Baptist's Day.
29. Wednesday, St. Peter, Apostle.

JULY.

25. Monday, St. James, Apostle.

AUGUST.

6. Saturday, The Transfiguration.
24. Wednesday, St. Bartholomew, Apostle.

SEPTEMBER.

21. Wednesday, St. Matthew, Apostle.
29. Thursday, St. Michael and All Angels.

OCTOBER.

18. Tuesday, St. Luke, Evangelist.
28. Friday, St. Simon and St. Jude, Apostles.

NOVEMBER.

1. Tuesday, All Saints.
27. First Sunday in Advent.

THE CHRISTIAN YEAR.

THE FIRST SUNDAY IN ADVENT.

BY THE REV. J. ANKETELL.

The day is at hand. Rom. xiii: 12.

Hark! the Advent call to glory,
Ringing from the crystal sky,
Tells once more the sacred story
Of a Saviour drawing nigh;
Meet Him, greet Him,
Mortals, doomed by sin to die!

Once He rode all meek and lowly,
God of God, and Israel's King,
To His Father's temple holy,
While the glad hosannas ring;
Son of David,
Heaven and earth Thine Advent sing!

Soon He comes in clouds of heaven;
Sun and moon their light shall hide,
Stars shall fade and rocks be riven
In that awful Advent-tide,
When in judgment
All His word of doom abide.

On that day of just decision,
Lord, be ours with Thee to stand
Gazing on the Blessed Vision;
In Thy fair, celestial land
Led forever
By Thine own dear, pierced Hand.

LONDON, NOV. 6TH.

DEAR LIVING CHURCH:

I send you to-day a synopsis of two or three weekly service kalendars from Lincoln Cathedral, Mr. John Young, organist. Choir of twenty boys and ten men. It may be repeated that these kalendars are not anticipatory, but are equally valuable to the students of musical liturgics, as illustrating the prevailing drift of cathedral culture.

LINCOLN CATHEDRAL.

OCT. 5, MONDAY, A. M. service, Arnold in D; anthem, "Grant us, oh Lord." Barnby. TUESDAY, A. M. service, Bennett in E; anthem, "God so loved," Thorne; P. M. service, Bennett in G; anthem, "Comfort the soul." Dr. Crotch. WEDNESDAY A. M. service, Leslie in D; Litany, choral; P. M. service, West in Eb; anthem, "Who is this," Arnold. THURSDAY, A.M. (Holy Communion at 8) service, Rea in F; anthem. "Sweet is Thy mercy," Barnby; P. M. service, Rea in F; anthem, "I will wash," Hopkins. FRIDAY, A.M. service. Kempton in Bb; anthem, "O, give thanks," Rea; P. M. service, Kempton in Bb; anthem, "Praise the Lord," Hayes. SATURDAY, A. M., Tours in F; anthem, "O, give thanks," Rea; P. M., Tours in F; anthem, "O, come hither," Dr. Crotch. SUNDAY (Holy Communion at 8), matins, service, Mendelssohn in A; anthem, "I waited for the Lord," Mendelssohn; P. M., choral Litany: anthem, "When the ear," Handel.

For the week beginning Oct. 19.—MONDAY, A.M. service, King in C; anthem, "Hear, O Lord," King; P. M. service, King in C; anthem, "The Lord preserve," Hayes. TUESDAY, service, S. Wesley in F; anthem, "Behold now," Creighton; P. M. service, S. Wesley in F; anthem, "Thou wilt keep," S. Wesley. WEDNESDAY, A.M. service, Porter in D; choral Litany; P. M. service, Garrett in Bb; anthem, "Tell it out," Hayes. THURSDAY. A. M. service, Garrett in E; anthem, "Praise the Lord," Child; P. M. service, Wise in Eb; anthem, "Prepare ye the way," Wise. FRIDAY, A. M. service, Nares in F; choral Litany; P. M. service, Nares in F; anthem, "I was in the Spirit," Blow. SATURDAY, A. M. service, Dykes in F; anthem, "Come, ye blessed," Barnby; P. M. service, Attwood in A; anthem, "O taste and see," Goss.

It will be already seen that the cathedral choirs thus far work on very conservative lines; severe and almost archaic at the North, and slowly relaxing as we move towards the South. The average cathedral "body," as I have observed it, moves on its way almost mechanically. The dean is both motive power and pilot. In musical liturgics he is autocrat, and the organist, unless he be a man of decided genius, quietly pursues the path outlined for him by the dean. The cathedral repertory is an accumulation of very slow growth, and may not be lightly interfered with. Nothing is dropped out, and additions are made only after severe deliberation. Some of these run on, I believe, almost for a decade, without modification. No new impulses, therefore, are to be looked for from these quarters. The universities with their multiplied and possibly rival choirs, under organists of a more modern type, are therefore the innovators, and promote later compositions. The popular pulse beats more definitely among them, and fresh inspirations respond to the influx of new men and recent culture. So the creative minds, among the organists, are mainly to be found in Cambridge, Oxford, London, and the leading parishes in the larger cities. For example, in Cambridge, Dr. Mann is organist at King's College chapel, Dr. Garrett, at St. John's College, and Villiers Stanford at Trinity, and, among many, the acknowledged leader of the Continental, or "modern" movement now revolutionizing Anglican musical liturgics. Berthold Tours is musical counsellor and editor for the great house of Novello, Ewer & Co., while Dr. Bridge, whose "Repentance of Nineveh" was sung at the late Worcester, Mass., festival, is organist of Westminster Abbey, and Dr. Martin at St. Paul's cathedral. In Oxford, Dr. Stainer is the chief man, with Dr. Varley Roberts, and the Rev. J. H. Mee. Mr. Barnby, among the most popular of them all, is at Eton College. In the choirs of this latter class of organists, therefore, you will hear the new-school compositions, often almost to the exclusion of the early Anglicans. I am convinced, after repeated hearings, that the suppression or loss of this school would prove disastrous to the best interests of our musical liturgies. It represents a purity and fervor of devotional moods, sought for in vain among the moderns, always excepting the great French master, Gounod.

I confess with sorrowful misgivings the distracting influences of rapid travel in this wonderful country. For example, imagine if it were possible, a chain of vast, ancient cathedrals, fifty or seventy miles apart, in the principal cities of New York State, the geographical area of which closely answers to that of England. And then fancy if you are able, something of the mental condition of a receptive and scholarly tourist who is held, as it were "with hooks of steel," three or four days at each one of those thirty or more centres of supreme interest, one overwhelming tidal wave of profound impressions steadily following him from one halting place to another, each one of which strains his sensibilities to the utmost limits of endurance, until the numbness of utter inability to feel or reflect, sets in, with a mood closely akin to helplessness. No man of nerve, culture, and fine susceptibilities, can make this tremendous circuit beginning at Durham, and following on to York, Lincoln, (Ripon and Fountains), Peterboro, Ely, Cambridge, with its congestion of supreme interests, and winding up with St. Paul's cathedral and Westminster Abbey, all within the brief space of two or three weeks, without a feverish surfeit of experiences, keen, and deep, and exhaustive enough to spice an ordinary life-time.

The first glimpse of Durham, *e. g.*, as the train "slows up" in the station. is an epoch in the richest experience, unique and forever apart by itself. There is no other picture like it on earth; certainly not in England. Flanked by that gruesome, storm-beaten old castle, reaching out towards the left—a wonderful group with the kingdom of God visibly set forth at one extremity, and the sovereignty of this world enthroned at the other—occupying a bold, uplifted headland around the base of which the river Weir flows swiftly, the quaint, quiet city nestling under the cathedral at the right, and dominating the whole outlying landscape in a lordly way—where shall we look and wait for another such vision! This alone is enough for a month's consideration. I mean that a month may be well spent at Durham alone, in close, well-ordered study, before past and present give up a tithe of their messages. I had the fortune to reach Durham in the afternoon, and as soon as I had made my footing at that ancient and sterling inn, "The Three Tuns," something over 300 years old, I made my way to the cathedral close. Twilight found me in pleasant converse with one of the custodians, who, considerately catching my mood, invited me to accompany him in his rounds through the deserted cathedral and its cloisters. We, alone, entered that historical door in the north porch, where that wonderful knocker, with its tormented visage in iron, and glaring eyeless sockets, a thousand years ago signalled a place of refuge for the fugitive from feud or justice, and above which two monks kept watch and ward night and day, to afford instantaneous refuge.

I cannot conceive any conditions under which the awful solemnity, the stern grandeur, of that ancient Roman interior, could more closely approach the visitor. There was gloom, without utter darkness, utter silence save our footsteps, and intimations of that infinity of perspectives "that slope through darkness up to God." Thus the cowled monks had shuffled through nave and aisle, in the dark, as in the day, for hundreds of years. Almost their ghosts seemed hard by, and so we drifted along, hither and thither, at last making an entrance into that marvellous cloistered quadrangle, with its early English arcades, and looked out upon the green garth, once marked by many an unnamed grave. I crept back to the quiet inn, heavy laden with the burden of all those ghostly and ghastly memories, until reflection was merged into revery, and revery itself gave way to struggling dreams of the solemn picture-landscape, of the wandering monks bearing the body of St. Cuthbert, and led by the "dun" cow and the milkmaid to the new home they were in quest of, of that terrible "knocker" glaring horribly at me, and of old-time Gregorians dolefully echoing through the night watches.

Another epoch in one's experience is the first day in St. Paul's and Westminster. A week ago this day, I first entered the Abbey, attending Evensong when the choir sang unaccompanied, a frequent custom where there is daily, full musical services. One feels "at home" at the outset, from acquaintance with pictures and books, and yet they convey little more than outline or silhouette impressions. The Abbey can neither be depicted nor described adequately. Its apprehension must ever remain an individual experience which cannot be realized by proxy or at second hand. Of these great temples, I hope to write again and more in detail. The singing in both seems to fall beneath the standard of both York and King's College chapel, Cambridge.

G. T. R.

The third annual festival of the choir guild of the diocese of Connecticut was held in Christ church Hartford, Thursday evening, Nov. 5th, at 7:30 P. M. The church was crowded, more being present than could be seated. The whole service was well rendered by the surpliced choir of more than a hundred men and boys made up from the choirs of Holy Trinity church, Middletown; Trinity church, New Haven; Trinity church, Bridgeport; St. Andrew's church, Stamford; Christ church, Hartford; St. Andrew's church, Meriden, and St. Paul's, Wallingford. Marked features of the service were the singing of the processional and the recessional hymns, the first by Prof. Messiter, of Trinity church, New York, and the last by Prof.

Whitney, of the church of the Advent, Boston. Mr. Whitney himself was present in the congregation. The anthems which were specially well rendered were the *Te Deum* by Smart and the *Magnificat* by A. H. Mann. The offertory was Gounod's "Here by Babylon's wave." After the offerings were presented, a selection was sung from Haydn, followed by Mendelssohn's "As pants the hart," and Beethoven's "Mount of Olives," closing with Smart's *Te Deum* in F. The address was delivered by the Rev. H. T. Randall of St. Andrew's, Meriden, and was well received because both brief and to the point. Mr. Geo. P. Havens of Christ church, acted as the director of the chorus, and was assisted by Mr. James Baker, of Bridgeport, and Mr. Frank Wright, of Stamford. The organist was Mr. H. DeK. Rider of Middletown, who was assisted by Messrs. W. R. Hedden of New Haven, and W. B. Davis, of Meriden. As one of the local papers, the Hartford *Courant*, says: "The whole occasion was profitable as emphasizing the use of music as worship apart from superficial display."

HOLIDAY BOOKS.

Among the notable books of the season is "Sharp Eyes, a Rambler's Calendar of Fifty-two Weeks among Insects, Birds, and Flowers;" by Wm. Hamilton Gibson, illustrated by the author. The publishers, Messrs. Harper & Brothers, have lavished every resource of the book-maker's art upon this volume. One knows not which to admire most, the author's or the artist's work. As Mr. Gibson has done both he shall have all praise. Dainty illustrations are set in every page, from cover to cover, and the whole work is unique and attractive. Price, $5.00. For sale by A. C. McClurg & Co., Chicago.

Through the recently established firm of W. R. Hill, Chicago, we have received a very attractive edition of "Maud, Locksley Hall, and other Poems, by Alfred, Lord Tennyson." It has ninety-seven new illustrations by Chas. Howard Johnson, and three by Fred'k J. Boston, is clearly printed on fine paper, and has a very handsome cover in red and gold. The publishers are Messrs. Fred'k A. Stokes Co. of New York, and the price is only $1 50.

A very handsome and really valuable gift book for Christmas and other seasons is "Friendship the Master Passion, or, The Nature and History of Friendship and its Place as a Force in the World," by H. Clay Trumbull. Well known as Mr. Trumbull is as a clear, forceful, trenchant writer on abstract themes connected with spiritual and mental life, it will be at once conceded that this universally interesting theme is one which he is peculiarly fitted to treat interestingly and effectively. The book reveals the work of years of careful preparation and deep thought, the titles of the divisions and chapters standing in evidence: "The Nature and Scope of Friendship;" "Friendship in History," under which head he treats of its promoting heroism, impelling religious movements, advancing civil liberty, affecting philosophic thought, and transfiguring all life. Illustrations and incidents drawn from history and literature crowd the book to repletion, and the research thereby exhibited is noteworthy for its breadth and scope. A topical index gives added value to the work. Treating of a subject so fascinating to all, and gotten up in such handsome, attractive style, the work cannot fail to command a large and appreciative circle of readers who will at once desire to present it to their special friends. [John D. Wattles, Philadelphia, publisher; 413 pp., price, $3.00]

TRUE wisdom is to know what is best worth knowing, and to do what is best worth doing.—*Humphreys.*

BIBLICAL THEOLOGY OF THE NEW TESTAMENT. By R. F. Weidner. Vol. II. New York and Chicago: Fleming H. Revell Company.

This second volume of Prof. Weidner contains "The Pauline Teaching," and the "Teaching of John." Though we object to the impression conveyed by the term Biblical theology, both because it carries the idea that a true theology can be built up by the individual out of the Bible, and also because it implies the claim that the product of such a work is not moulded or influenced by preconceptions derived from the system of belief, or no belief, in which the writer has had his training, it is yet useful to have the teaching of the New Testament tabulated and digested under the various heads of theological science, even if we do not agree in all cases with the conclusions of the compiler. In this case we have the view of the New Testament taken by a moderate and tolerably orthodox Lutheran. In general, where the position is not Lutheran, it approximates that of the Anglican Church. The Church and the sacraments come in for much more full and satisfactory treatment than in the first volume. What is said of the sacraments of Baptism and the Eucharist so far as it goes approaches closely the teaching of the Church. These discussions on Eschatology are especially noteworthy. It is remarkable that in many respects here also the writer approximates the teachings of the Church rather than of modern Protestantism, while sometimes, as is to be expected, his conclusions are peculiar and individual. As a digest of the doctrinal teachings of the New Testament, the book will be useful to the student. The well instructed Churchman will know how to make the proper deductions and apply the needful corrections.

THE NATURAL HISTORY OF MAN AND THE RISE AND PROGRESS OF PHILOSOPHY. A series of lectures delivered by Alexander Kinmont, A. M. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. 1891. Pp. 335. Price, $1.00.

This is the second edition of a series of lectures delivered some fifty years ago by a Scotch Swedenborgian. In a series of historical sketches the author has brought together such notices of man's natural history in various times and places as may lead on to the Christian religion through fact, experience, and rational demonstration. He treats of man as a unit, of the limits and orders of nature, of language, of the origin and perpetuation of natural races of mankind, of unity in variety in the human race, etc. "The Character of the Ancient Germans," and the "Arts and Commerce of the Phœnicians," form the topics of two of the lectures, and are treated quite fully on account of their bearing upon the author's views of "Man in America." The institutions and experience of races of men in the past are to be reproduced here in this favored land, and out of the Scandinavian races, represented by the English people, and of the Phœnicians, represented by the Spaniards, is to arise a new race that combines the good traits and principles which are peculiar to each of these older nations. Two languages will probably predominate, the Spanish and the English! And as the character and destiny of a people are determined by its religion, so the new civilization of America will be purified and elevated by the religion of Christ, out of which will be derived poetry and art, whose characteristics will be truth and certitude. These views are set forth with vigor and eloquence, and the lectures show evidences of thought and study. The author is evidently a man who does his own thinking, but we may doubt the prophecy of one of his admirers, that he will exert a very great influence on the energetic and truth-seeking minds of America.

WITH THE ADMIRAL OF THE OCEAN SEA. By Charles Paul Mac Kie. Chicago: A. C. McClurg & Co. Price, $1.75.

A well-made book, a credit to author and publisher, and withal timely, for the quadri-centennial will bring to the thought of all, as never before, the character and personality of the man who opened the way to the new world. Very appropriately this tribute to the great navigator is published from Chicago, where the great Exposition bearing his name is to be held. "Our admiral of the ocean sea" is the language used by Ferdinand and Isabella in the commission issued to Columbus. The Atlantic was the ocean sea as distinguished from the Mediterranean. The narrative of Mr. Mac Kie is founded upon the diary of Columbus (Christoval Colon) as compiled by Las Casas. Many official documents have also afforded particulars of interest. These materials have all been skillfully used by the author in the construction of a story that engages the attention while it gives the most accurate information. Several chapters are occupied with events preceding the voyage, the excitement and perils of which are well portrayed. In the appendix we have some notes upon points in dispute concerning Columbus and his career. The author is very ingenious and happy in his heading of the chapters, as for example, the return, "North-East by East, for Spain and Immortality."

DALLY. By Maria Louise Pool, author of 'Tenting at Stony Beach.'" New York: Harper Bros.; Chicago: A. C. McClurg & Co. Price, $1.25.

An interesting story of a girl from the mountains of North Carolina who was adopted by a widow in one of the Northern States. The moral tone of the story is good and healthy, and the heroine, Dally, is an excellent character, well drawn.

THE HOUSE OF MARTHA. By Frank R. Stockton Boston and New York: Houghton, Mifflin & Co. 1891. Pp. 375. Price, $1.25.

A tale whose fascination will not let the reader pause until he has reached the end. Like other stories by Frank Stockton, it abounds in wild fancies and grotesque situations, the recital of which will help to pass pleasantly an idle hour.

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GOSPEL CRITICISM AND HISTORICAL CHRISTIANITY. By ORELLO CONE, D. D. A Study of the Gospels and of the History of the Gospel Canon during the Second Century; together with a Consideration of the Results of Modern Criticism. 8vo, gilt top, $1.75.

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THE SPANISH-AMERICAN REPUBLICS. By Theodore Child. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, $3.50.

One rises from an examination of this handsome book with a feeling of profound thankfulness that his lot has been cast in a country dominated by the Anglo-Saxon race. The account of corruption in society, Church, and State, sets one to wondering that there is any civilization left in these so-called republics south of the Equator, about which a book may be written. Mr. Child has shown himself a keen observer and an impartial critic. He goes on in his narrative without passion or prejudice, giving us a view of the industrial, commercial, social, and political life of these countries, as well as a description of what is picturesque in their scenery. He has made a very readable book, and the publishers have been lavish of expenditure on illustrations, typography, and binding. Recent events give to the work an importance and timeliness that should largely increase the demand for it. The chapters on Chili are especially full and interesting. The author was evidently correct in his estimate of the leading classes as being of an aggressive, self-confident, and combative race.

THE CHURCH IN THE NEW TESTAMENT. By W. Frank Shaw, B. D. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.

This little book of sixty odd pages contains an extraordinary amount of valuable matter on the relation of the Bible to the Church and the traces of Church life in the New Testament: liturgical quotations, fragments of hymns, Doxologies, Benedictions, quotations from the Creed, and names used in designating it, services, sacraments, and customs, discipline, and the like, all going to show that the Church was not only in existence, but highly organized long before the inspired books were written. This testimony is the more forcible because it is never in the form of set statements, as to persons who did not know, but incidental, in the way of hints, suggestions, allusions. The author truly says that these references are perfectly amazing in number We have never met with so clear and attractive, and, at the same time, full, treatment of this subject in so small a compass. It is truly *multum in parvo*.

HISTORICAL ESSAYS. By Henry Adams. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. 1891. Price, $2.00. Pp. 422.

Most of these essays saw the light in the pages of *The North American* and other Reviews, and are now collected into this volume. Many of the subjects, *e. g.*: "The Bank of England Restriction," "The Declaration of Paris, 1861," "The Legal-Tender Act," "The New York Gold Conspiracy," and the "Session 1869-1870," are matters of general interest, and have passed into history. The essays are marked with firmness of grasp, clearness of thought, and elegance of expression. The exposition of the New York Gold Conspiracy is marvellous and full of entrancing interest. In fact all the papers are characterized by this same fascination of thought and style, and as papers of permanent interest, are well worthy of the careful index that concludes the volume.

THE BOY TRAVELLERS IN NORTHERN EUROPE. By Thomas W. Knox. New York: Harper & Bros; Chicago: A. C. McClurg & Co. $3.00.

Mr. Knox continues his series in this 12th part by conducting his party through Holland, Germany, Denmark, Sweden, and Norway. The narrative is bright and of sustained interest, and the illustrations are numerous and good. The author is painstaking in his endeavor to insure historical and geographical accuracy. Thus he produces a book which is sure to engage the attention of the young and which is of great value in the instruction which it conveys. It will doubtless have a great sale during the holidays.

BIBLE LESSONS FOR THE CHRISTIAN YEAR. By the Rev. Walker Gwynne. Published by James Pott & Co., 14 Astor Place, New York.

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I lay awake. Sleep would not come to give
Me for a few short hours the rest I craved,
Release, if only till the dawn of day,
From cruel pain which has for many months
Made one day seem a year, a daylight, dark.
In bitterness of heart I then cried out,
"God sends this pain! And yet men call Him good;
They call Him Father: I once called Him that.
And thought He loved me as a father doth
His child; alas! vain thought! He careth not,
Although my suffering is greater far
Than falls to most men in this life to bear.
When this night ends and daylight breaks again,
'Twill be the great day set apart by men
To thank God for the past year's many gifts.
Their crops, perchance, or health, or wealth, or aught
That maketh glad the heart of man: they thank
Him for His favors, and 'tis meet they should,
Thanksgiving Day!" I cried; and then my heart
Seemed filled with grief, despair, rebellious thoughts.
"Thanksgiving Day! And what, forsooth, have I
To thank God for? The God who fills my cup
To overflowing with such suffering
That I detest my life, and long for death!
My thanks I'd give if I might die this night!"
With these rebellious thoughts I fell asleep.

I found myself apparently alone.
Full low upon the ground I lay, and seemed
To have been sleeping; then I raised my eyes,
And saw above me a rude cross of wood,
And hanging there, nailed by His hands and feet,
I saw my Lord! A holy, suffering Man!
His countenance, though pale, and wan, and sad,
Was radiant with divine and pitying love.
I called to mind the sinful thoughts which I
Of late had suffered in my heart to dwell,
And knew that He Who hung there was that Lord
Against whose will my own will had rebelled.
I felt ashamed, and wept as I lay there;
He spoke no word, but still that look of love
Did rest upon me: and in that fixed look,
Beside the pitying love I saw reproach.
At last He spoke; "My son, I know thy pain,
I send it to thee, and in love I send.
Dost thou not think that I am suffering, too?"
Again I wept. "Dear Lord," I cried, "forgive!
My suffering and pain can not compare
With all the cruel torture of this cross.
But tell me, Lord, wast Thou not crucified
In ages long since past? We read of Thee,
Thy Birth, Thy three years' Ministry, and Death,
In Thy most holy Word. How is it that
I now do see Thee dying on this cross?"
"My son," He said, "Hast thou not read that they
Who sin do crucify their Lord afresh?
Thine anger and rebellion at My will
Have nailed me to my cross of pain again."
Fain would I then have cried aloud in shame,
But He, still with the love-light in His eyes,
Forbade me; and again He spoke: "My son,
Hast thou not read in that same book whereof
But now thou spakest, that I chasten whom
I love, and scourge each son whom I receive?
And just before thou camest here, thou said'st
That thou didst not have aught to thank me for.
My son, 'tis of my love for thee that I
Upon this cross do hang and bleed and die.
I give Myself to thee, and wilt not thou
Give me one word of thanks for this my gift?"
I was at peace; I loved Him! Then I looked
Once more upon that loving, heavenly Face,
And full of comfort and of peace, I woke.
Thanksgiving Day! With all my heart, O Lord,
I thank Thee for three things Thou'st given me:
The first is, that I live to see this day.
The second, that Thou chastenest me with pain,
Thus showing that I am indeed Thy son!
Greater than first or second is the third:
Oh Jesus, Blessed Lord! with all my heart
I thank Thee for Thy greatest gift—Thyself!

THE EARLY BRITISH CHURCH.

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VIII.—WILFRID.—PART I.

Sometime in the year of our Lord 648, when the Northumbrian King Oswy and his queen Eaufled were holding their court, a beautiful boy was brought before the throne, and presented to their Majesties by some nobles. He was about fourteen years old, bright, handsome, well-dressed, and in every respect a youth who would be welcomed by the ladies of the court. Many eyes gazed on him with interest as he knelt before the queen, and gracefully made his petition to her. But the boy was not begging to be made a page, and lead a life of ease and pleasure in fair ladies' bowers, or in learning the laws of chivalry; on the contrary, he was entreating the queen to grant the dearest wish of his heart and send him to some monastery where he might be trained for the religious life. Being of noble birth, it was perhaps necessary that the royal consent should be given; at all events, the royal influence would smooth the way in the accomplishment of his wishes. It is a little strange, in the light of future events, that it was the queen, and not Oswy, to whom Wilfrid turned. The controversy between the Celtic and Roman Churches was even then beginning; and Eaufled, brought up in Kent, conformed to the Roman use, while her husband kept his Easter in the Celtic way—a week earlier. In after years Wilfrid was an eager upholder of the Roman use, and perhaps he was early influenced in that direction by his royal patroness. However that may have been, his suit was now granted, and he was sent to Lindisfarne as attendant to one of the court nobles who, after an attack of paralysis, was about to become a monk.

For three years Wilfrid remained in the monastery, where he won golden opinions by his zeal and great talents. His love of study and quickness of mind enabled him to learn by heart the whole Psalter, and several other books. Bede says that at this time "he was very remarkable for the virtues of humility and obedience, which are greater things than the tonsure."

Wilfrid was too restless and full of energy to be willing to spend his life in a lonely monastery, and when he had mastered all the books within his reach, he longed to go out into the world and do some active work for the Church. He had for a long time cherished an ardent desire to see Rome, to learn the rules of other monastic orders, and, above all, to see the Pope and receive his blessing. Wilfrid's reverence for the Holy See was always very marked, and we can trace the beginning of papal supremacy in England to his influence.

Again he appealed to his kind friend, Eaufled, and she gave him a letter to her cousin, King Erconbert of Kent, requesting him to give Wilfrid all necessary assistance in his journey. The boy accordingly set out joyfully, and was well received by the Kentish King, and after about a year's delay, which he spent in studying the Church customs at Canterbury under Roman use, he started on his journey in the company of a rich and pious youth, by name Benedict Biscop.

At Lyons, the travellers were kindly received by Aunemund, the Archbishop, who took such a fancy to Wilfrid that he persuaded him to stay with him for a time, but Benedict hurried on to Rome. The Archbishop would willingly have kept Wilfrid permanently with him, so fascinated did he seem with the brilliant youth, and he offered to make him governor of a large district, to give him the hand of his niece, and adopt him as a son. But Wilfrid's heart was set on higher things, and he refused all these kind offers and set his face towards Rome.

When he reached the Eternal City, he employed his time to good account, studying the rules of the different orders, visiting holy places, gathering relics, and posting himself thoroughly on those points wherein the Roman and Celtic Churches differed. His instructor in this last study was the Archdeacon Boniface, one of the Pope's council, and it was by him that he was presented to Eugenius I, and received his blessing.

After a few months, Wilfrid started for home, but stopped once more in Lyons, and this time remained there for three years, and it was here that he received the tonsure. He spent his time in study under the most learned priests, and stored his mind with the knowledge necessary for his future work. His sojourn here had a sudden and tragic close. A persecution having arisen, the good Archbishop was called to suffer martyrdom, and faithful to his benefactor, Wilfrid accompanied him to the scafford, ardently desiring to suffer with him. To this end, he stripped off his cloak. The officers, struck by his beauty, enquired who he was, and hearing that he was an Englishman, would not put him to death. After this he did not linger, but returned about the year 658 to begin his life's work in England.

Wilfrid formed a close friendship with Aldfrid, Oswy's son, who was, like his mother, a strong upholder of the Catholic use. Their friendship was so great that the old chroniclers compare it to that of David and Jonathan. Aldfrid gave his friend land for a monastery near Stamford, but in 661 removed him to Ripon to take the place of Cuthbert and the rest of Eata's monks, who had left the monastery rather than conform to Roman use. While at Ripon Wilfrid was ordained priest by Agilbert, Bishop of Wessex, who was at that time visiting Northumbria, and who "scrupled not to ordain in the diocese of Lindisfarne without consulting (Bishop) Colman, because, although he had long studied under Irish Church teachers, he practically regarded the Scotic hierarchy as contumacious or even schismatical."

Wilfrid was very happy at Ripon, for it was one of the few calm and peaceful periods in his stormy life. As usual he made many warm friends, especially among the poor, to whom he was always kind and liberal. His biographers speak of him at this time as being "humble and tranquil, occupied in devotion and in almsgiving, benignant, sober, modest, merciful." It is well to dwell on this aspect of his character, for he is best known to history as the proud, arbitrary prelate, whose trials seemed very often to have come from his own overbearing and unyielding disposition. But whenever, as now, we see Wilfrid in the discharge of his pastoral duties, we find him winning all hearts by his fervent zeal and loving charity. His is a character which seems to have had, as a rule, either ardent admirers or bitter detractors, and it is our duty to look on the man on every side, and try to arrive at a just estimate of his worth, as his varied life unfolds before us.

We come now to the conference of Whitby, which marked the beginning of a new and important era in English Church history. The disputes between the Roman and Celtic parties were so hot, that it was thought best to have a conference in which each side should have a hearing, and the matter be finally decided.

Accordingly in the spring of 664, the meeting was held in the monastery of Whitby, which had just been completed by one of the greatest women of the time, the Abbess Hilda. On the Celtic side were King Oswy, Bishops Colman of Lindisfarne, and Cedd, of the East Saxons, and Hilda who represented several monasteries. On the Catholic side were Wilfrid, Prince Aldfrid, Bishop Agilbert, and his priest Agatho, Romanus, one of the Kentish priests from the queen's household, and James the deacon, one of Paulinus' disciples. King Oswy opened the conference, saying: "It behoved those who together served God, to observe the same rule of life," and called upon Colman first to state his side of the question. The saintly Bishop began: "The Easter which I use to keep, I received from my elders who sent me as a bishop hither; all our forefathers, men beloved of God, are known to have celebrated it after the same manner; and that the same may not seem to any one contemptible or worthy to be rejected, it is the same which the blessed John the Evangelist, the disciple especially beloved of our Lord, with all the churches over which he presided, is recorded to have observed." He then proceeded to argue the case at length, his speech being interpreted into Saxon by Cedd.

Then Oswy called upon Agilbert to give his reasons. He begged that Wilfrid might be his substitute as he could address the synod in English. Wilfrid seems to have had no hesitation in addressing this assemblage of holy and venerable men, and his tone was not always as humble and respectful as might have been expected from a young man to his elders and superiors. But he felt sure of his ground and of his ability to carry conviction to his hearers, and he was doubtless only too glad of the opportunity to argue in such an assembly against the errors which he so abhorred. His speech was long, but clear and to the point, though some of the statements on which he founded his arguments will not bear a close examination. He proved that the Celtic Church did not really follow the teaching of St. John, or the customs of his disciples in Asia at that time. He argued that their practice was opposed to that of SS. Peter and Paul and the whole Christian world. After some discussion between him and Colman, he ended by exclaiming: "But as for you and your companions, you certainly sin if, having heard the decrees of the apostolic see, yea, rather of the universal Church, and that the same are confirmed by

Holy Writ, you refuse to follow them; for though your fathers were holy, do you think that their small number in one corner of a very remote island is to be preferred before the universal Church of Christ throughout the world? And if that Columba of yours (and I may say ours also if he were Christ's), was a holy man and powerful in miracles, yet shall he be preferred before the most blessed prince of the apostles, to whom our Lord said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee I will give the keys of the kingdom of heaven?" Then said Oswy: "Is it true or not, Colman, that these words were spoken to Peter by our Lord?"

He answered: "It is true, O king."

Then said he: "Can you show any such power given to your Columba?"

Colman answered: "None."

Then added the king: "Do you both agree without any dispute these words were principally spoken to Peter, and that the keys of the kingdom of heaven were given to him by the Lord?"

They both answered: "We do."

Then the king concluded: "And I also say unto you, that he is that doorkeeper whom I will not contradict, but as far as I know and am able, I desire in all things to obey his decrees, lest when I come to the gates of the kingdom of heaven, there shall be none to open them, he being my adversary who is admitted to have the keys."

"The king having said this, all present . . . gave their assent, and renouncing the more imperfect institution, hastened to conform themselves to that which they had found to be better. "*

Thus ended the council of Whitby, and Colman finding himself worsted, and not willing to change his views, resigned his see, and returned to his Scottish brethren. His parting request to King Oswy was that he would set over the monks of Lindisfarne an abbot from their own community, and not a stranger. This unselfish care for the monks who did not love him enough to follow him in his adversity is very touching and characteristic of Colman's saintly mind. Cedd, more open to reason than his friend, conformed to the Catholic custom. Colman was succeeded in his see by Tuda, who, however, did not long enjoy his office, for he died of the plague which ravaged England in 664. Then all eyes were turned to Wilfrid as the most suitable man for the high position, and his election seems to have been unanimous. It was then decided that henceforth the see should be known as that of York instead of Lindisfarne, as heretofore, so Wilfrid was "to preside in the minster that Edwin and Oswald had erected."

Now a question arose as to the consecration of the young Bishop-elect. He was unwilling to be consecrated by those who derived their orders from the Scottish line, and there seems to have been but one bishop in England at that time, by name Boniface of Dunwich, who had had Roman consecration. Of course Wilfrid could not receive his orders from one bishop, so he repaired to Compiegne, in France, where he was royally received and had no less than twelve consecrators, who, after their custom, "lifted Wilfrid up in a golden seat and carried him with their own hands, assisted by no one else," in solemn procession to the altar. Bright says: "This singular custom was known to Gregory the Great, who presented to Gregory of Tours a golden chair for use in his church."

Unfortunately, Wilfrid was so fascinated by the splendor and beauty of the French services that he lingered many months, seemingly forgetful of the duties waiting for him at home. When at last in the spring of 666 he sailed for England, he was nearly shipwrecked on the coast of Sussex, and in great danger from the barbarians who rushed down upon the strangers, and would probably have murdered them all, had not Wilfrid's followers encouraged by their Bishop, defended themselves with great valor, till the turning tide enabled them to get their vessel off.

When Wilfrid arrived in England, he found things in a very singular state. During his absence, the Scottish party, who had conformed more or less unwillingly after the Whitby Synod, began to grow impatient, and suggested to Oswy that a man who was willing to neglect his diocese and linger in a foreign land, was not fitted for the position, and that he had better look about for some worthier priest to fill the vacant see. Oswy, strange to say, lent a willing ear to this advice. It is thought by some that Aldfrid, Wilfrid's great friend at court, was absent; some even hint that he had quarrelled with his father and was disinherited; certainly we hear no more of him from this time; if he had been there probably Wilfrid would not have been supplanted. But Oswy chose Chad, a holy and earnest man, who had been educated by Aidan, had him consecrated, and placed him in the new see of York. Another singular thing is, that when Wilfrid arrived and found the turn affairs had taken, he apparently made no complaint, but returned to Ripon and resumed his old duties there as abbot. We find him occasionally performing episcopal acts in Kent and Mercia, but he loved Northumbria too much to undertake any permanent work elsewhere.

* Bede.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of The Living Church:

In your excellent report of the consecration of the Bishop of Milwaukee, it is said that the pectoral cross was presented by the Clerical Brotherhood. This is a mistake. The Clerical Brotherhood is the general organization of the Philadelphia clergy of all shades of Churchmanship. The cross was the gift of certain members of the "Clerical Union," for the maintenance and defence of Catholic principles, an organization which has branches in New York and Philadelphia, and members all over the country, and of which the Bishop of Milwaukee is president.

ROBERT RITCHIE,
Pres. Phila Branch Clerical Union.

Nov. 16, 1891.

HOW TO CONDUCT SUNDAY SCHOOLS.

To the Editor of The Living Church:

In answer to your correspondent's request for suggestions "for the best methods of conducting Sunday schools," may I say:

The superintendent should secure the services of a sufficient number of competent persons for teachers, and have them agree to attend every Sunday until relieved, or send a substitute. This is imperative, as scholars soon lose interest in a school where their teacher is unreliable.

There should be good music and plenty of it, with simple melodies that the child can understand. In addition to the organ a violin and cornet, or flute, or even a triangle, will add interest. The songs at opening should be bright and lively to awaken interest, and may be more subdued at closing, thus tending to quiet deportment in departing. I would suggest not less than four songs, two at opening, and two at closing of school. The director of music should stand in full view, and with baton wave the time, so all will sing together. The musical director and a few of the best singers should practice each new song before introducing it in the Sunday school.

A few short prayers between the opening songs, a short address by the superintendent on the topic of the day, and the school is ready for work.

Graded lesson papers are preferable, as the whole school will then study the same subject. Fifteen minutes given to a rapid recitation to the teacher, will be more beneficial to the class than an hour of dry routine. It is better to stop while the pupils are interested and want to hear more, than to wear them out by teaching too long. The superintendent should then give a synopsis of the lesson, and ask questions about it of the school, requiring all to answer in concert, illustrating the subject by charts or blackboard sketches. A large map of the Holy Land is almost indispensable, on which to point out places of interest connected with the lesson, thus impressing it and the associations on their minds.

A few remarks to the children by a visitor, or a bright thought expressed by a teacher or older scholar, will here add interest. A song, then a few short prayers, the final song, and the benediction, closes the school. The whole service should not exceed fifty or sixty minutes, no time being given for children to become tired and unruly.

A. M. LAPHAM.

THE CHRISTMAS FESTIVAL IN THE SUNDAY SCHOOL.

To the Editor of The Living Church:

Clergy and Sunday school workers are doubtless already thinking of the Sunday School Christmas Festival. What to have this year is the question. Many of us are tired of the old-fashioned Christmas tree. Can we not have an interchange of ideas and suggestions? For one I would welcome such an interchange through your columns, and I believe that it would help others also.

JOHN A. HARRIS.

Oxford, Miss., Nov. 19, 1891.

GOOD WORDS.

FROM THE LETTER FILE OF THE LIVING CHURCH.

FROM KANSAS: "I cannot tell you how much I appreciate your paper. It ought to make loyal Churchmen of us all."

FROM NEBRASKA: "I thank God that there is one prominent Church paper in this country that has the stamina to stand up and defend Catholic principles."

FROM BOSTON: "Your paper is doing a grand work in the cause of Bible and Church truth."

FROM COLORADO: "Excuse me if I add a few words of thanks for your noble defence of our dear Church. I have been a communicant for nearly fifty years."

FROM MEMPHIS: "I have much enjoyed your editorials, and am in sympathy with the intelligent, Catholic spirit pervading your paper."

FROM MASSACHUSETTS: "THE LIVING CHURCH has taken so brave and noble a part in the defence of the Catholic Faith and in the advocacy of Catholic principles, that I feel, in common with many others, that I ought to do all in my power to extend its circulation. We can always rely on THE LIVING CHURCH. We know where to find it."

FROM MINNESOTA: "A few of your readers here, I among them, admire very much your outspoken fearlessness in dealing with the burning questions of the day. You will gain many friends by it, and your old ones will become still more attached to you."

FROM ALABAMA: "THE LIVING CHURCH has become an old and valued friend to me. Allow me to express to you my most sincere, heartfelt thanks, for the stand you have taken for the Catholic Faith."

FROM NORTH CAROLINA: "The paper is like leaven, working not only in my own family, but in one other also, near to me."

FROM NEW ORLEANS: "The paper has been such a comfort to me that I want to thank you personally."

FROM NEW JERSEY: "In many ways lately I have seen how the calm, clear, earnest thoughts that THE LIVING CHURCH each week placed before its readers, have been of inestimable value to the Church. Your writers, whoever they may be, always impress the honest reader that they are using their powers for God. What they say has the ring of strong conviction from strong, clear minds. Success to THE LIVING CHURCH."

FROM TEXAS: "All thanks to THE LIVING CHURCH, which seems to be the only Church paper that is ever and always on the side of right, truth, and soberness."

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood

Hood's Sarsaparilla

Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and

Purifies the Blood

And assists to healthy action those importan organs, the kidneys and liver. If you need a good medicine you should certainly take

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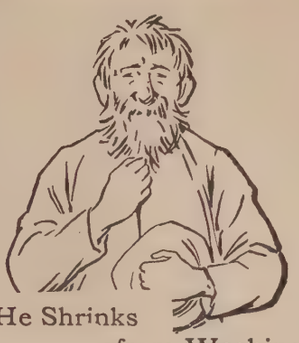

He Shrinks from Washing

So do woolens and flannels, if they're not washed properly. Try the right way. Get a package of **Pearline**, and do as directed. Your things won't shrink, and they'll be softer, brighter and better, than ever before. That's the beauty of **Pearline**—washing is not only easier, but better and safer. Things that you wouldn't dare to trust to the wear of the washboard are washed perfectly with **Pearline**.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 313 JAMES PYLE, New York.

FROM NEW YORK: "I greatly admire (and I think that I have some critical ability) the wealth of sound verse which several able contributors are giving to your columns.'

FROM NEW HAMPSHIRE; "I can always rely upon THE LIVING CHURCH as a brave, reasonable, and well equipped champion of the Christian Faith as held by the whole Catholic Church before the division of East and West, and as now held by the whole Anglican Communion, and by our own beloved Church in the United States."

FROM NEW YORK: "I am greatly interested to see how earnest you are, and how liberal in your endeavors to secure more readers to your valuable paper, convinced that such only are needed to know and love our dear Church."

FROM IOWA: "THE LIVING CHURCH is better and better. The price is so low and the paper so good that it is a shame to let the subscription run out."

FROM NEW JERSEY; "With the hope that THE LIVING CHURCH may live perpetually, and have this and each succeeding year an ever-increasing circulation, etc."

FROM NEW YORK: "One of the comforts which I am blessed with in an isolated and difficult field, is the coming week by week of THE LIVING CHURCH. May God bless the paper for the glory of His great Name."

FROM POUGHKEEPSIE: "I consider THE LIVING CHURCH the best Church paper published."

FROM MISSISSIPPI: "I wish there were more Church papers like it. I can feel only gratitude for the fearless stand you have taken in defence of apostolic truth and order."

FROM NEW YORK: "There is no paper I receive more vigilant for the Church's honor, or more in accord with revealed truth and Catholic principles."

FROM NEW JERSEY: "Allow me to say that all loyal Churchmen owe you a great debt for your warfare against heterodoxy."

FROM SOUTH CAROLINA: "Allow me to say that I am intensely thankful, in the general tendency of the age to abandon faith, to find your paper so staunchly true to our Blessed Lord, the Bible, the Church, and the Creed."

FROM SAN FRANCISCO: "I feel an irresistable impulse to add my humble word of personal thanks and appreciation respecting your courageous and able resistance of the effort to de-church the Episcopal Church of the United States."

FROM NEW YORK: "Your paper has commended itself to all loyal Churchmen, and I feel that I must have it."

FROM VIRGINIA: "It gives me great pleasure to renew my subscription. I hope all who read the paper are as deeply impressed with its value to loyal Churchmen as I am."

Good Words continued on page 599.

"HOME, SWEET HOME."

That beautiful and pathetic little ballad was written by a man who himself was homeless, and a stranger in a strange land. John Howard Payne would have been forgotten long ago, had it not been for these few simple verses, which have endeared themselves to the human heart by association and memory. "There is no place like home, be it ever so humble," and how doubly true this is if it possesses that virtue of cleanliness (so nearly allied to godliness) which renders the plainest abode attractive, and without which the palace loses its chief charm

But to keep clean we must have soap, which reminds us that the most liberal offer we have ever seen is that of J. D. Larkin & Co., which appears in our paper this week. In fact, when the advertisement was sent to us we thought it too good to be true; so we sent for a Combination Box, and are pleased to say we find the goods even better than advertised. The Chautauqua Lamp is a most useful and beautiful ornament for parlor, library, or guest chamber, and our readers who accept the offer will make no mistake.

HOW I MADE MY START.

You must have lots of boy readers who would like to hear of my experience and how I started in business. I am 14 years old, and my father is dead and my mother is an invalid. so I had to leave school and earn some money. I saw in your paper the experience of William Evans and how he made money plating knives, forks, and spoons, and I thought I would try the plating business, so I sent to H. F. Delno & Co. Columbus, Ohio, and got a $5 Lightning Plater. It came by express, and is a beautiful machine. In one week I did $13 worth of work, and last week I was sick and only made $1. The price received for plating is nearly all profit, and the work is very nice. Every person has gold, silver, or nickel plating to do, and I hope to start a little store soon. If any of your boy readers will benefit by my experience in starting in business, I shall be very glad. JAMES ANDERSON.

SCRIBNER'S MAGAZINE FOR 1892

NOW READY.

CHRISTMAS NUMBER.

CONTENTS:

AFLOAT ON THE NILE. Life on a dahabeeyeh by Mr. and Mrs. E. H. Blashfield, with many illustrations.
THOMAS BAILEY ALDRICH contributes an important poem, ELMWOOD, in Memory of James Russell Lowell.
A PAINTER OF DREAMS. By Harold Frederic, with reproductions of paintings by Mr. Albert Moore.
ROBERT LOUIS STEVENSON'S successful serial. THE WRECKER, is of renowned interest.
THE LAND OF POCO TIEMPO, the first of a group of articles on New Mexico and Arizona, by Charles F. Lummis. Fully illustrated.
PETER RUGG, THE BOSTONIAN, "the Missing Man" of the early legend. A ballad by Miss Louise Imogen Guiney. With drawings by Howard Pyle.
SHORT STORIES. THE OAK OF GIESMAR, a story of the first Christmas-Tree, by HENRY VAN DYKE. Illustrated by Howard Pyle. ESPERO GORGONI, GONDOLIER, a story of a Venetian gondolier, by F. HOPKINSON SMITH. Illustrated by the author. A LITTLE CAPTIVE MAID, by MISS SARAH ORNE JEWETT, with illustrations by Herbert Denman. A CHARGE FOR FRANCE, by JOHN HEARD, JR. Illustrated by L. Marchetti. A FRESH WATER ROMANCE, by GEORGE A. HIBBARD. PELEUS TO THETIS, a poem by BESSIE CHANDLER. Illustrated with a decorative border by Herbert Denman. THE POINT OF VIEW, short poems, etc.

AN EXCEPTIONAL YEAR.

The year 1891 has been marked by a greater advance than any similar period since the Magazine was established. Not only has the literary and artistic excellence been maintained and increased, but a corresponding gain has been made in the sale and influence of the Magazine. At the end of 1891 the circulation has risen to more than 140,000 a month, and it may justly be promised that the further improvements for the coming year will be proportionate to these largely increased opportunities.

FOR NEXT YEAR.

It is not possible to give, in a brief space, an account of all the features in preparation, but the following announcements will indicate that the material is deficient neither in importance nor range of subject:

THE POOR IN THE WORLD'S GREAT CITIES.

It is proposed to publish a series of articles, upon a scale not before attempted, giving the results of special study and work among the poor of the great cities. They will be written by authorities so experienced in their respective fields that the series will appeal to civilized people the world over. The plan will include an account of the conditions of life in those cities (in many lands) where the results of research will be helpful for purposes of comparison, as well as for their own intrinsic interest. The treatment will be thoroughly popular, and the elaborate illustrations will make the subject vivid. Additional particulars may be found in the prospectus appearing in the Christmas number.

IMPORTANT MOMENTS. The aim of this series of very short articles is to describe the signal occasions when some decisive event took place, or when some great experiment was first shown to be successful:—such moments as that of the first use of the Atlantic cable, the first use of the telegraph and telephone, the first successful experiment with ether, the night of the Chicago fire, the scene at the moment of the vote on the impeachment of Andrew Johnson, etc., etc. Each of the topics, it is expected, will be described by an eye-witness.

WASHINGTON ALLSTON. UNPUBLISHED REMINISCENCES AND LETTERS of this foremost among early American painters. Two articles, which will appear early in the year, give most entertaining glimpses of the original personality of this famous artist. A number of illustrations will lend additional interest to the articles.

OUT OF DOOR PAPERS. In the early spring will be begun a number of seasonable articles, among them being: SMALL COUNTRY PLACES, how to lay out and beautify them, by Samuel Parsons, Jr. FISHING LORE FROM AN ANGLER'S NOTE BOOK, by Dr. Leroy M. Yale. MOUNTAIN STATION LIFE IN NEW ZEALAND, and RACING IN AUSTRALIA, by Sidney Dickinson, with illustrations by Birge Harrison. The illustrations which will accompany this series are made from original material ,either photographs or sketches, secured for this purpose.

PARIS THEATRES AND CONCERTS will be the subject of four articles by W. F. APTHORP. The author has had the advantage of unusual privileges, and the cordial co-operation of some of the first actors, managers, and critics. Among the illustrations are some by M. Morand, the artist of the Theatre Francais, and himself a playwright

RAPID TRANSIT IN CITIES. Two articles of great importance by MR. THOMAS CURTIS CLARKE, the well-known engineer, on this subject, will be, in all respects, among the most notable papers of the year, taking up their subject in its widest range, and showing its increasing need of consideration with the enormous growth of our great towns.

THE NICARAGUA CANAL, SPEED ON RAILWAYS, ETC. Two articles on the NICARAGUA CANAL, the result of a special investigation of the present state of the undertaking, elaborately illustrated. There will be articles on the AUSTRALIAN RAILWAYS (as the only profitably operated government system existing), by D. H. NEALE; on THE SPEED OF LOCOMOTIVES (which is just now attracting special attention), by H. WALTER WEBB; and on the GREAT WATER-WAY FROM CHICAGO TO THE OCEAN, by LIEUT. CHARLES C. ROGERS, U. S. N. Illustrated.

AMERICAN ILLUSTRATORS. A series of articles on modern illustrators, with examples of their work, will be begun early in the year. This will be of the greatest interest to all readers who watch in the Magazine from month to month the drawings which, in these days, are so accurately reproduced as to represent the artist at his best. The group of illustrators, whose work will appear in this series, comprises VEDDER, COX, LOW, FROST, PYLE, BLUM, and others.

THE ILLUSTRATIONS of the Magazine, during the coming year, will be of increased interest and beauty. Not only have the services of the best American artists been enlisted, but also several French painters and illustrators, whose work represents the very highest standard, have been engaged. Among others, CHARLES DELORT, L. MARCHETTI, ALBERT LYNCH, EUGENE MORAND, and many others whose works and names are equally well-known.

MR. ROBERT LOUIS STEVENSON will continue to contribute to the Magazine during 1892. In addition to the serial "THE WRECKER," which is now appearing, there will appear, in an early number, an account of a journey which Mr. Stevenson, the grandfather of the novelist, made with Sir Walter Scott. Mr. Stevenson discovered this manuscript while looking over some old papers at his home in Samoa, and has written an introduction to the narrative.

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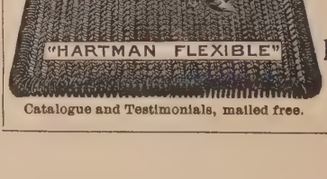

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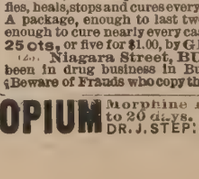

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OPIUM Morphine habit cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

FROM NEW YORK: "Bravo for THE LILING CHURCH! The American Church owes it an eternal debt of gratitude for its fearless, consistent, and judicious defence of her principles and heritage."

FROM AN INDIAN PRIEST: "Your paper in more interesting to your poor Indian brother for the reason you speak so as to be understood, and do not use words like mustard thrown in my eyes."

FROM VERMONT: "I thank you for all the cheer, comfort and help THE LIVING CHURCH has been to me during the past year in holding to 'one Catholic and Apostolic Church.'"

FROM FLORIDA: "I enjoyeTHE LIVING CHURCH very much,and anticipate its weekly arrival with great pleasure."

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FROM NORTH CAROLINA: "Always Catholic in its true sense, THE LIVING CHURCH is not afraid to maintain, when necessary, that the Church is bigger and of more importance than any individual."

FROM CALIFORNIA: "I wish to take this opportunity to express the pleasure that I find in reading this excellent Church paper. THE LIVING CHURCH has so long been a welcome weekly visitor to me that I should feel my Sundays were very incomplete without it."

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OPINIONS OF THE PRESS.

The Christian Advocate.

ITINERANCY.—There is not a Baptist or a Methodist living in our opinion, who will "see the whole system of itinerancy gone." Too many of the ministers and too many of the churches know that its advantages to the denomination, and to them individually, are far greater than the advantages of any other system to allow it "to melt entirely away." But that it may be modified with the flight of time is to be expected. It has been subject to such modifications from its origin until now. Statistics show that the Baptists are among the most itinerating denominations in this land, and when their ministers itinerate,it is generally in one of two ways; either that the minister voluntarily goes because he can do better(leaving a disappointed and saddened people) or he goes because he has to go (leaving friends that feel by no means kindly towards those who have caused the ejection). Whereas the Methodist congregation that loses a pastor, whether the people have been pleased with him or not, look forward, not to a long period of painful candidating, the most prolific source of feuds, but to the immediate arrival of a successor.

The Congregationalist.

THE PURITAN SUNDAY.—As far as our observation goes, the change which has made the modern Sunday in our great cities very different from the Puritan Sunday is almost altogether in the direction of devoting the day to recreation and pleasure rather than in the direction of any perceptible increase in the volume of business. Men are not ready to pull down all the barriers between Sunday and week days, but in the last fifty years a growing freedom in the use of Sunday for purposes which suit the individual fancy has been evident. But it is to be noticed that the people who make the day one of pleasure simply, in the main manifest a spirit of moderation and decency. Riotous behavior is the exception. . . . What shall be the attitude of the Church toward the present popular method of observing Sunday? Should it bend its energies to the endeavor to restore the Sabbath as our grandfathers kept it? Or shall it simply unite with all well-intentioned persons who will strive to secure for every workingman a day of rest? Shall the Church denounce all forms of railroad and street-car traffic? Or shall it simply insist that through travel be reduced to a minimum,and that the roads which run excursion trains shall be compelled to employ, as a rule, no man more than six days in a week? Certainly the Church cannot retreat from the position that the Sabbath is not only a day of rest, but a day of worship, that every man owes it to himself, and to his God, to make the best spiritual use of the day possible. The Church must hold to the Christian conception of the Lord's Day, but it must understand clearly what that Christian conception requires.

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Ye Men of Good-Will

A Christmas Romance

By HEZEKIAH BUTTERWORTH

(*Illustrated by W. L. TAYLOR*)

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By MRS. BURTON HARRISON

In two articles the author of "The Anglomaniacs" will give a fresh and delightful glimpse of New York social life, as seen by one whose social position makes it possible to write with authority.

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A semi-ghost tale of the romance clustering about an old English manor-house.

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For "The Girl Who Loves to Sing"

Short articles by Clementine DeVere, Marie Roze, Minnie Hauk, Clara Poole, Campanini, and others.

These are but a few of the many good things in the DECEMBER number of

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WE DO NOT CLAIM to make any profit on this transaction, but everyone who orders becomes a permanent customer—one box often selling a dozen more—and we rely on your being so well pleased with our Box and the handsome present received, that you will show them to your friends, recommend them and thereby secure us many more orders.

OUR COMBINATION BOX contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious and exacting person. We have been manufacturing Soaps for over 15 years, and operate one of the largest and best equipped plants in this country, having a capacity of ten million pounds a year.

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You are at liberty to use this letter as you think best.

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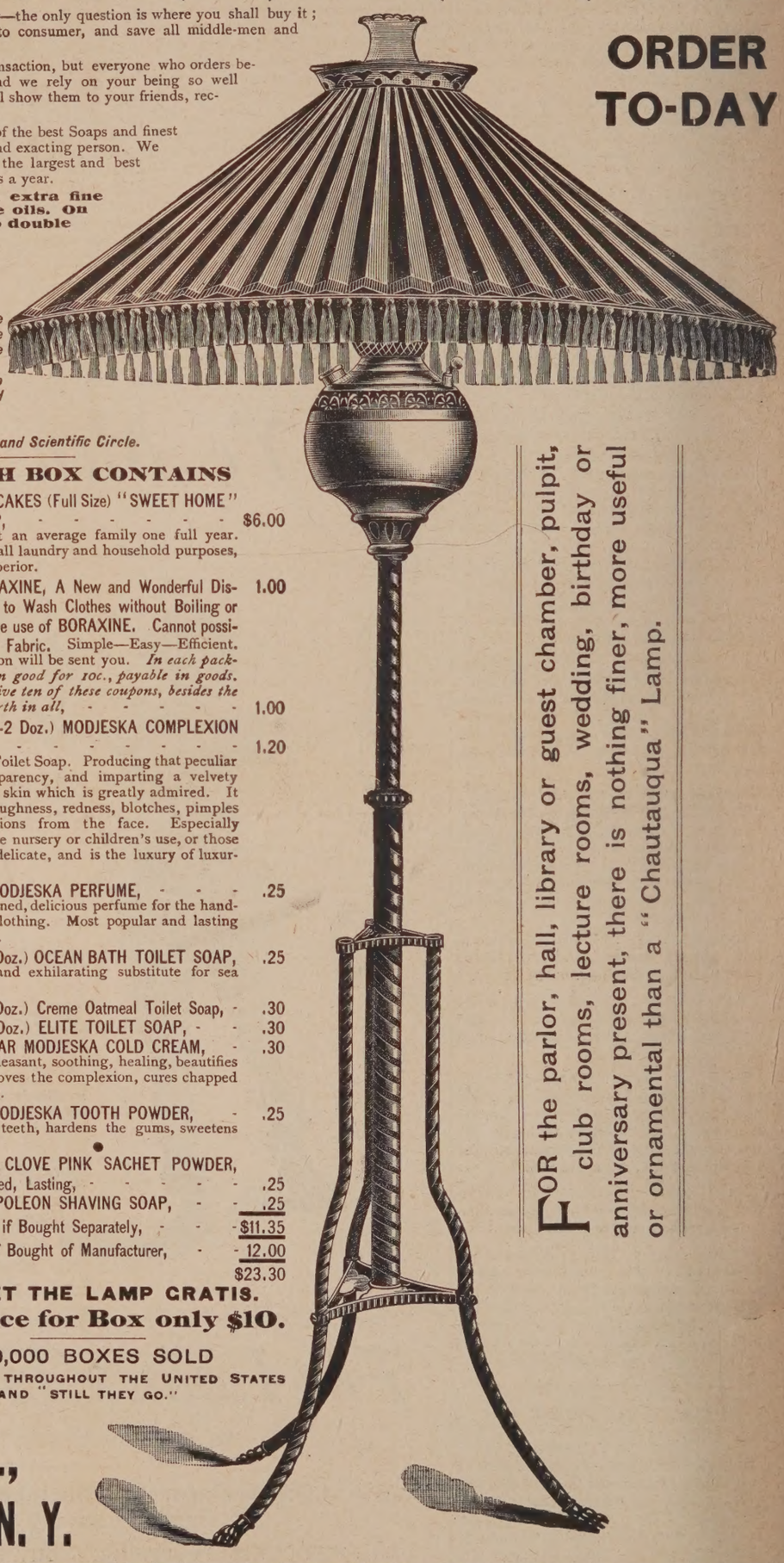

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"All she lacks of beauty is a little plumpness."

This is a frequent thought, and a wholesome one.

All of a baby's beauty is due to fat, and nearly all of a woman's—we know it as curves and dimples.

What plumpness has to do with health is told in a little book on CAREFUL LIVING; sent free.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

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THE ORIGINAL
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Do not be deceived but always insist on the New England Brand. The best made.
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Nothing makes home so bright, comfortable, and healthful, as a "Garland" Stove or Range.

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On November 28 and 29, the Wabash will sell tickets to the general public, Chicago to St. Louis and return at one fare for the round trip. Tickets good going on dates of sale; good returning to December 2nd, inclusive. The Wabash runs the popular compartment sleepers and free reclining chair cars.

SUGGESTIONS FOR CHRISTMAS. PRESENTS.

IN these days, when the carrying of one's watch is a problem to be solved, a neat little arrangement in the way of a ribbon pocket is not only dressy, but very convenient. In the first place, buy an inexpensive chatelaine chain and hook of steel or other metal, such as are used for carrying a fan. The chain should not be more than four or five inches long. Then take a ribbon two and one-half inches wide and nine inches long, turn up one end two and one-half inches to form a little pocket, and stitch it on the sides. On the other end of the ribbon, fasten the chatelaine hook and chain, so that the watch will rest easily in the pocket. Then take another piece of ribbon long enough to conceal the chatelaine, and extend to the end of the pocket, and on the bottom of this, set a little butterfly bow as an ornamental finish. This has the effect of a trimming on the dress when the hook is slipped in your belt. Now that black is so universally used as trimming, this watch pocket made of black ribbon can be worn with a number of gowns.—*Harper's Bazar.*

A LITTLE gift for a housekeeper is a ten-inch square of sheer white hemstitched linen to throw over a plate of bread or cake. This should have a few scattering sprays of wheat embroidered on it in white silk, and the word "Bread" or "Cake," or some appropriate motto may be added.

A SERVICEABLE case in which to carry shoes when travelling, is made of heavy gray or brown linen bound with brown silk braid. Cut two pieces of the linen, one 18 inches long, the other 13 inches, and each seven inches wide. Round both ends of the longer piece, and one end only of the shorter. Lay them together and bind with the braid, which should then be feather-stitched. Then turn the longer piece over the shorter, like a pocket flap, and fasten with a button and loop of the braid. The words, "Goody Two Shoes," embroidered on the back in brown silk, usually mark the case.—*Harper's Bazar.*

PINCUSHIONS, which formerly took up the best part of one's bureau, have been entirely set aside in favor of small bits of daintiness, the largest of which is a square of six inches, or, if round, about five inches in diameter. A dainty little round cushion is made of the finest linen exquisitely embroidered with a wreath of tiny forget-me-nots tied with a bow-knot. As a finish, a ruffle of white ribbon, two inches wide, underneath one of lace, the same width, is gathered very full, and sewn around it.

TRINKET BOXES.—These boxes are quite small, measuring only from about three to five inches across. They are made of cardboard, covered with satin that is either white, cream-colored, or of a very pale shade, and the design is painted or embroidered on the lid in delicate tones. It is important that these little gifts should be manufactured with the utmost nicety, in order that they should turn out successfully. The inside of the boxes may be slightly padded by inserting a single layer of cotton wool between the lining and the cardboard. The color of the interior need not necessarily be the same as that used on the outside; in fact, a prettily contrasting shade, harmonizing with the decoration on the lid, will be found usually more effective. The boxes are finished off with cord, and sometimes ribbon bows as well. The lids, if made to fit exactly, need only be caught down lightly in either one or two places. The shapes should all differ, a diamond, a crescent, and a star; heart-shaped, round, and a triangle. Although satin is mentioned as specially adapted for the purpose of making these boxes, other materials may, of course, be employed, and silk is even sometimes preferred. Small pieces of handsomely brocaded fabrics may be used for the lids with good effect.—*Ladies' Home Journal.*

A MONEY MAKER.

It is so hard to get employment now and so hard to make money, that I know others would like to know how they can make a little money, as I have done. Tell your subscribers they can get all the jewelry, table-ware, knives, forks, and spoons they can plate, and make $25 a week. The plating outfit costs $5. I bought mine from H. F. Delno & Co., of Columbus, Ohio. It plates gold, silver, and nickel. I did $4.70 worth of plating the first day. The work is done so nicely that everybody seeing it wants work done. This machine is the greatest money maker I ever saw. Why should any one be out of employment or out of money, when they can, by using my experience, always have money in the house and have a little to spend, too? Any one can get circulars by addressing H. F. Delno & Co., Columbus, Ohio. K. JARRETT.

If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

"Aren't you ever going to grow old, like the rest of us?" asked a man of an acquaintance he hadn't seen for some time. "Well, not so long as I can purify my blood with Ayer's Sarsaparilla," was the apt reply. This man knew what he was talking about.

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A FLASH of LIGHTNING turns the air to ozone—makes it life giving. How do you know? Your lungs tell you. How? They give it to your blood which hurries it through your body. In four minutes every part of you is the better for a full breath of fresh air. You know it all over. So much for a flash of lightning. Now for a discovery of science. Drs. Starkey and Palen's Compound Oxygen is exactly similar in composition and effects to the clearer air of the lightning's flash. The manner of application is exactly the same, the proof exactly similar. How do you know? You feel it. You feel it all over. Nature's help, in nature's way, for nature's needs—that's Compound Oxygen. It was discovered more than twenty years ago. Ever since, and in widening circles it has given strength to the weak, hope to the despondent, and years of life to those given over to die. We can prove this to any one who could be convinced that there ever lived such a man as George Washington. The evidence can be had for asking.

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IN COMBINATION WITH
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☞ See *New York World* and *Philadelphia Press*, May 18 and 19, 1890; also *Christian Observer* and *Medical Journal*, April 9, 1890. The *Christian Evangelist*, May 30, 1890, says editorially: "The Kola Plant is a gift direct of God, to sufferers from Asthma, and His blessing will rest upon Stanley and associates, explorers of the Dark Continent. It is an unfailing cure for Asthma." ☞ Remember, No Pay Until Cured.

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Comment by ANDREW LANG, with Eight Illustrations by EDWIN A. ABBEY;

AT LA GLORIEUSE.
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